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The Princeton Seminary Bulletin

Vol. XLVI OCTOBER 1952 Number 2

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THE PRINCETON SEMINARY BULLETIN

Edward H. Roberts, Editor — Edward J. Jurji, Book Review Editor

THE ONE HUNDRED AND FORTIETH ANNUAL COMMENCEMENT

COMMENCEMENT activities began on Sunday afternoon, June the first, with the Baccalaureate Service. President Mackay preached the sermon. His searching message was followed by the celebration of the Lord's Supper.

On Monday afternoon Doctor and Mrs. Mackay greeted those who were to graduate, the alumni and friends in a delightful reception at "Springdale." Events connected with the Alumni Dinner, which followed immediately after the reception, are described by the Alumni Secretary elsewhere in this Bulletin.

The activities of the three days were culminated by the Commencement Exercises, held in the University Chapel on Tuesday morning. Professor John S. Whale, formerly Principal of Cheshunt College, Cambridge, England, delivered the address on the theme "The Gospel in Our World." Dr. Mackay spoke words of Farewell to the Graduating Class. Musical selections of great beauty were rendered by the Seminary Choir under the leadership of Doctor David Hugh Jones. The Master of Religious Education degree was awarded to ten, the Bachelor of Divinity to ninety-three, the Master of Theology to twenty-two and the Doctor of Theology to three, making a total of one hundred and twenty-eight receiving degrees.

The Secretary of the Board of Trustees announced that the following persons had been elected to membership of the Board: to the class of 1955, the Reverend Ralph B. Nesbitt, Associate Pastor of the Fifth Avenue Presbyterian Church, New York City, Alumni Trustee, and to the class of 1954, Mr. Frank M. S. Shu of Stamford, Connecticut.

It was announced that Doctor David Hugh Jones had been promoted from Associate Professor to Professor of Music and that Doctor Daniel Johannes Theron from Instructor to Assistant Professor of New Testament.

The Commencement Address, Doctor Mackay's Words of Farewell to the New Graduates and the names of those upon whom degrees were conferred and awards bestowed appear in the following pages of the Bulletin.

E.H.R.

THE GOSPEL IN OUR WORLD

JOHN S. WHALE

> After these things the Lord appointed other seventy also, and sent them two and two before His face into every city and place whither He Himself would come. Therefore said He unto them, The harvest truly is great, but the labourers are few.
>
> —Luke 10:1

TO the Englishman who knows no better, it seems rather Irish to describe the end of the academic year as a beginning: to call a great climax of valediction such as this—Commencement.

But an Oxford man knows better, of course; for what is our Encaenia in the Sheldonian at Oxford, and your Commencement here in Cram's noble chapel at Princeton, but a feast of renewal, which sees ends in terms of origins; and which—by looking back—looks forward?

Today, then, you are gathered together again for an occasion, the very name of which is felicitously apt. A famous school of sacred learning is again saying Farewell to at least one hundred of her sons: their years of preparation are ended, and they go out on the morrow to fulfil their calling in the world. In the words of Ps. 129—the fine old Coverdale Version—"We wish them good luck in the name of the Lord."

An ending which is a beginning! A Valediction which is a Commencement! Let me invite you to look at the paradox by looking back to that first great valediction, nineteen centuries away, when seventy were sent forth, into every city and place whither the Lord Himself would come. It is the first missionary scene; and if we are to see it with the eyes of the evangelist, we must look at the three scenes which precede it, and give it meaning. The curtain rises and falls three times beforehand.

I.

The first scene opens at Caesarea Philippi, a place made memorable for ever by Peter's great confession: Thou art the Christ of God. Did he know what he was saying? Did he understand his own confession? In the light of much that he said and did thereafter, it may be doubted, such is the frailty of flesh and blood. Nevertheless, here was no specious theory on the part of Simon bar Jona, but a response to God's Incarnate Word which was itself God's gift and act. All is of God. Through Him alone is the truth received at last for which prophets and kings have waited. Through Him alone does the Incarnate Word evoke an answering Yea and Amen in the human heart. "Blessed art thou, Simon bar Jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." But just there the curtain is rung down abruptly. "He straitly charged them to tell no man that thing." Are we left in darkness, then, as Peter plainly was?

II.

We are not, for the curtain rises again on a second scene where far from being in darkness, we are almost blinded by the light that never was on sea or land. This glistering whiteness on the Mount of Transfiguration is no light of common day. No man can even begin to conceive what happened there when the fashion of His countenance was altered, and there talked with Him two who appeared in glory, and a Voice sounded from the overshadowing cloud. All that we can comprehend is that three men like ourselves saw that glory of the Lord before which even the Law and the Prophets fade away: they beheld His glory, glory as of the only begotten of the Father. One man—it is Peter again—says something, "not knowing what he said." The Voice passes; the vision fades, and Jesus is found alone. "And they kept it close and told no man in those days any of those things which they had seen."

Again, the curtain. Is this all, then? Are we to look upon glory ineffable only to be confounded? May we understand no more of what it means to sit in heavenly places with Christ?

No direct answer is given, either to Peter or to us. "Master, it is good for us to be here, at the very gate of heaven. Here let us live, and worship Thee." Not there where all is dimness and vexation of spirit, the world of men from which we have escaped, where darkness covereth the earth and gross darkness the peoples. Not the lakeside with its feverish activity, clamour and corruption; not the radio news bulletin with its cruelty and degradation, its guns, tanks and planes; its ships, tactics and strategies; not the horrifying pride of man's vaunted civilization so eloquent of the stark reality and ruthlessness of sin; the nauseating cynicism of its power politics, the frightful devilry of its wars; its ugly industrialism; its venereal disease; the howling squalour of its slums which the powerful have tolerated for the powerless all the world over—in the name of sound economics. Not that! "Let us tabernacle here"—not knowing what we said. But in this scene no answer is given.

III.

That is reserved for a third scene, at the foot of this same mountain, in the valley of the shadow. There much people met Him, the usual crowd; and the stark human fact gathering it together was a child, made in the image of God, but now in bondage to Satan; his body sprawling convulsively, his young face ugly with pain: and the crowd—sympathetic, helpless, secretly glad that it was this boy and not our Willie, greedy of every detail. And the boy's father rushing hither and thither, wild-eyed and despairing—imploring the disciples of Jesus for the help which they could not give.

"Master, it is good for us to be here!" And His answer was to meet and cast out the bitterness of sin and pain and death; something typical, not exceptional, the like of which filled and ever fills the valleys of this world. Jesus, the Christ of God, transfigured on the delectable mountain with the glory of the eternal God, comes down to the wilderness of this world, where human need is crying aloud to heaven: He who for us men and for our salvation came down from heaven.

And they were all amazed at the mighty power of God. The scene ends, as it were, in a series of flashes, apoca-

lyptic in their abruptness and intensity: strange, inconsequent, enigmatic, fierce, suddenly tender—as when Jesus takes a child and puts His arm about him . . . so ends the scene.

IV.

The last scene is ours; it refuses to be tucked safely away into the pigeonhole of a distant past; it has been continuously present ever since Jesus appointed men to be with Him and to be sent forth. This missionary scene has no date, for the boy's need is the world's need writ large across the continents and the centuries. The disciples of Christ may not flee away to the solitudes of the high and holy place: in the name and by the power of the Incarnate Son, crucified for us sinners and risen from the dead, they must go down into the valley and out into all the valleys of this present evil world. The harvest truly is plenteous, but the labourers are few.

You my fellow students are no strangers to the events thus set forth in the Gospel story. Peter's experience in scene after scene is yours also. You are not sitting in the comfortable Grand Stand appraising aesthetically what is going on in the arena. You are there with Peter on the open stage of this world. As Origen commented long ago —*ginometha Petros.* We ourselves are Peter. You have seen the Christ of God and confessed Him, not always knowing what you said. You have sat in heavenly places with Christ, seen Him transfigured in glory and worshipped Him. You have laid your life at His feet. There the Kingdom of God in all its glory and power has come upon you. There is salvation, the holiness and forgiveness of a love which this world can neither give nor take away. As is His majesty, so is His mercy. Indeed, there are ninety-three of you here, for whom all this has the most searching and sustaining relevance. You are graduates of the Senior Class, but that does not begin to describe you adequately; for you have felt that inward call in the heart, and received that outward call from Christ's visible Church—which sends you out, from this day forth, as His witnesses. To you He has spoken, saying: Ye shall be witnesses unto Me both in Jerusalem and in all Judaea, and in Samaria and unto the uttermost part of the earth.

But, Fathers and Brethren, if your experience is at all like mine, you are not only saying at this point "Thanks be to God for His Holy Gospel." You are also saying "Lord, I believe: help Thou mine unbelief." For just how is this Word of truth, grace and life, to be uttered convincingly, vindicated effectively and lived savingly—in the wilderness of this world? How is the Kingdom of God in all its intrinsic majesty and comfort, actually manifested as such, here and now?. Of heaven we know something, since we have seen its glory in Christ. Earth we know only too well, since its sin is ever before us. But how are we to hold together, in our preaching and pastoral ministry—on the one hand the Vision on the Mount, and the Sermon on the Mount, in all its uncompromising and inescapable finality; and, on the other hand, the universal abiding fact of sin in this city of the Plain, where there is none righteous and never will be? How is the absolute standard of holy love concretely related to the hard facts and grim necessities of daily existence? Can the Gospel be anything but a mockery when—for nearly four decades now —Christendom has been intermittently rending and well-nigh shattering its very self, amid the unspeakable bar-

barism of modern war? This is the immemorial predicament of the Christian man; but he is aware of it again today—is he not?—with a new and agonizing intensity. His warfare against Satan seems contemptibly ineffectual, and in his ears there sounds the cry of the wayfaring man throughout the world: I besought Thy disciples to cast him out; and they could not.

The answers to this tragic predicament are many, but two great types of answer may concern us here.

I.

In the first place, there is the confident and impatient answer of the children of this world, for whom our Christian concern with the transcendent and the eternal is a tiresome irrelevance. They believe in man, and man's self-sufficiency because—rhetoric and sentimentality apart—belief in aught else has no effective meaning. Human nature must and will solve its peculiar problems. Ignorance is the stumbling-block. The right understanding of nature and history is alone requisite to lead industrial man out of the wilderness into the promised land. Equating intellectual insight with moral power, our science with our salvation, this secular temper recalls the Socratic principle that sin is no other than error. It endorses the formula of Descartes that the completely rational man is *eo ipso* the good man; and—we may add—that when psychology and sociology have kissed each other, justice and happiness will be born, and will live happily ever after. In short, this intellectual and moral optimism has no real belief in sin, but only in imperfections which technology (and power politics!) could soon eradicate. It declines to plumb the depth of the human predicament: it will not speak of "sickness unto death" with Kierkegaard, or of the "mystery of iniquity" with St. Paul. Confronted with the lawlessness of natural impulse, and those irrational, demonic forces which play such havoc in human affairs, it is still content to appeal to the sovereign legislature of human reason. Knowledge is power! Our rational faculties can and must control the admitted selfishness of individuals and societies and so "bring in" the perfect society. Revelation and Redemption from on high; Resurrection into that Kingdom which is beyond death and time and the fashion of this world that passeth away—these are no more than moving romantical ideas. The only Kingdom of Heaven which is real or which matters —(if the quaint terminology of an older time must be retained!)—is a future order of justice and freedom in this world. Heaven is here or nowhere. Or, as Goethe put it with prophetic irony in *Wilhelm Meister's Lehrjahre*—"Hier oder nirgend ist Amerika."

Here, then, is the first answer. The living God of the Bible is no more than a synonym for the ideals and values of man's civilization. In short, here is the dogma of man's self-sufficiency in the midst of a world-catastrophe which plainly gives it the lie. And it is not confined to, say, the pages of Lord Russell or of our confident modern technologists, whose explicit avowal of it is well-known and expected: it is also the substance of more than one modern statement of Christianity, behind a mere façade of Scriptural phrases.

II.

In the second place, there is the very reverse of this view—its polar opposite. The relation of God's Kingdom to this world and to all man's historic achievements within it—is one of absolute judgment. This is a fallen world. It is

always cursed in every part, by the mystery of iniquity and the self-centered pride of man. So far is the Kingdom of Heaven from being "evolved" (!) within the actual system of our civilization—as though it were only another name for the goal of man's dreams and efforts—that it stands over against man as "wholly other," and judges him with absolute finality. In the terrible love of Christ upon the Cross—what Luther called "a lost love"—man's total corruption is mirrored: it is seen as God sees it; that is, seen for what it is and utterly condemned. There all our righteousness is as filthy rags. In the light of holy love which streams from the Cross, there is no achievement of man—however pure, disinterested or heroic—without its accompanying shadow of self-love and pride. Even the most spiritual virtues of man are the occasion of sin: even they make manifest the darling self-will of every heart.

The adversaries of Christ, for example, who compassed His death—they stand for permanent factors in human history, wherein undoubted good is perverted by the deep-seated misdirection of human nature. Pilate was not as bad as he could possibly be: no man is, but Pilate was typical of all Imperialism, however beneficent: a rather pathetic illustration of Acton's dictum that power always corrupts. In his person the Roman Empire was not judging Christ, but being judged. Here at the Cross all imperialism—however enlightened (that is the British variety, of course!) or however disinterested (that is, of course, the American variety!)—is judged and found wanting. Again, Caiaphas was not a monster, but a patriot whose type abounds—the conservative sternly devoted to the maintenance of the established order. Yet the Cross reveals him, ruthlessly crushing as blasphemy anything which threatened ecclesiastical privilege, and —like Dostoievsky's "Grand Inquisitor"—confidently equating a human institution with the Kingdom of God. Moral indignation, which can be a virtue worthy of praise and gratitude, can also be a subtle rationalization of our dearest self-interest, and, as such, it is judged for ever at the Cross of Christ. Again, the Scribes and Pharisees were not insincere. They believed, as men have done in every generation, that they were consumed with zeal for the Lord: but we see this arrogant orthodoxy for what it is when it slays the Prince of Life. You have only to recall Christ's parable of the Pharisee and the Publican to realize why the churchmen of that day shouted "Let Him be crucified."

Yes. But all these were ordinary men —like you and me. The Cross means that all men are rebels: they are so alienated from Him who made them in His image, that they seek to destroy Him and to be as gods themselves. This is the very meaning of the sin of Adam, and of my sin. Thus, according to this second view, there is no place for the Kingdom of Heaven in this our world. It towers over our world, in judgment as well as mercy; and it will do so until the last syllable of recorded time. The wheatfield will contain tares to the very end. The depravity of man renders null and void all his own attempts at regeneration—all his blueprints of Utopia! The Kingdom will be realized and consummated, not in this world of sin and death at all, but in the eternal world with the risen Saviour.

There, then, are two great types of answer to man's abiding predicament: and there can be no doubt as to which of them expresses the genius of the

Christian faith. But you will tell me at once, perhaps, that I have caricatured them in thus sharpening the contrast which they present: that, as they stand, if the first view virtually deifies human achievement, the second virtually damns it: that if the one loses God in human history, the result being a sturdy activism, the other loses God beyond history, the result being a nauseating quietism. "Is it credible," you will say, "that the Gospel of the Incarnation should tolerate so dubious an antithesis between 'this worldliness' and 'other worldliness'?"

And you are right. For our faith is paradoxical through and through. While it insists that our citizenship is in heaven, it never fails to demand Christian citizenship here on earth. Like Wordsworth's Skylark, it is "true to the kindred points of heaven and home." It takes with utter seriousness not only the stark reality of human sin which here makes absolute love impossible, but also the uncompromising Christian ethic which never ceases to demand that love.

The most eloquent commentator here, therefore, is Raphael. His famous canvas depicting the Transfiguration is a wild yet glorious violation of the unities of time and place. For Raphael makes the high mountain no bigger than this pulpit; and the demoniac boy is close at hand, close to Moses and Elias and the disciples, close to Jesus and gazing on His transfigured glory. Which means that the divine glory and the human tragedy make one picture—that God Himself is on the same canvas with this fallen world. The Son of God is not only Lord of the worlds above: by making the woe of the human race His own, He is also the Lord of history; the Holy Spirit of God is His Spirit, ever actively present among men.

Yes. That is the Christian paradox—despair and assurance; the old evil and the good News; the sin which doth abound and the grace which doth more abound; the wrath of God which is revealed against all unrighteousness and the holy love of God which redeems to the uttermost.

And yet—there will be times when you, who are to be stewards of this mystery, will find it utterly baffling and almost incredible. The Ministry of the Word was never harder than it is today. If this WORD be true, why does it not make more difference, to Christendom and to the world? Why is it that the Christian society is not strikingly, convincingly, triumphantly different—in thought, deed and life—from the non-Christian society living on its doorstep? In time of war, does not this old and notorious problem become almost unbearable? Like all of you, I am called by Christ's Name. Yet I am guiltily and inextricably involved in a world-situation of appalling evil which is an outrage on that Name. The supreme illustration of this is modern war, which puts us all in an utterly false position from which there is no escape. Every serious and sensitive heart knows the agonizing dilemma with which it is here confronted. We are involved in the practice of the most horrifying evils in order that evil may be resisted and overcome. You have only to listen with the smallest degree of understanding and imagination to the world's news-bulletins, and as a Christian you shrink back, appalled.

There is no easy way out of this tragic predicament. The immemorial mystery of man's iniquity will outlast our arm-chair strategies and our deck-chair homilies. Fine phrases about the power of love to overcome evil just die

in our mouths, when we are confronted with evil which is as successful as it is devilish. You will not deal with foul iniquity by uttering ineffective moral platitudes, and passing by on the other side. Rhetoric will not solve humanity's oldest problem. Indeed, the easy irresponsibility of the professional idealist often aggravates it. Is there not an amusing but very pertinent story told of Willard Sperry's sermon-delivery class at Yale? He imposed a rule that any student who solved both the social problem and the international problem in the final paragraph of the same sermon—had failed the course.

Failing the course! For us, my brothers and fellow labourers, this course lasts not for a semester but for a lifetime. We must not fail in it. It recalls the daunting words of the Apostle: "Lest having started others in the race, I myself should fail to qualify." First and last, this means that we have to be men of God. Discerning minds within our Protestantism are aware of its spiritual impoverishment, its liturgical barrenness, its seeming loss of the old dread dimension of the supernatural. Your abiding responsibility therefore, is to help men to worship—witnessing, like Amos of old, to the plumbline which comes down from heaven itself upon the level plain of human existence. There is nothing that modern Protestantism needs more than heavenly-minded ministers. Again, we have to be men of courage—vindicating the liberty of prophesying, none making us afraid. The line between right and wrong is notoriously difficult to draw in a world situation of ever deepening moral perversity, but it must be drawn if the Gospel which we preach is not to go by default, and if it is not to stink in the nostrils of the multitude as the most outrageous hypocrisy. Even the world knows that we cannot serve God and Mammon. We have to draw the line between what is Christian and what is indubitably non-Christian. Woe unto us if we ministers of the Word be tamely conformed to this world, discreetly trimming our sails to the winds of popular sentiment, and saying nothing very different from what is said by ministers of State.

In closing, I bid you look at the famous picture of the Ministers of God's Word in the Genevan Catechism of 1537, where the high Calvinist doctrine of the Ministry is set forth with terrifying thoroughness. "Let them," says Calvin, "brave every thing by the Word of God of which they are made God's Ministers. Let them constrain all the virtue, glory and pomp of the world to give place to, and to obey, the majesty of this Word. By means of it let them give commands to all, from the greatest to the smallest. Let them build up Christ's Household. Let them demolish the kingdom of Satan. Let them feed the sheep, slay the wolves, instruct and exhort the humble: let them engage, confute and overcome rebels: but all this in the Word of God (*en la parolle de Dieu*). . . . For Christ has certainly not commanded us to obey any other than those who teach us what they have received of His Word."

So, John Calvin. And you may well exclaim: "But who is sufficient for these things?" The answer comes from the Apostle: "He said unto me: My grace is sufficient for thee, for my strength is made perfect in weakness." "Faithful is He that calleth thee, Who also will do it."

MAKE SURE YOU BELIEVE IN THE HOLY GHOST

WORDS OF FAREWELL TO THE CLASS OF 1952

BY THE PRESIDENT OF THE SEMINARY

Members of the Graduating Group:

THREE years ago I welcomed you, or most of you, to Princeton Theological Seminary. Today it falls to me, as you leave the Seminary, to send you on your way with some parting words of farewell. The words are a plea. The plea is, *Make sure you believe in the Holy Ghost.*

I hear you say, "Of course we believe in the Holy Ghost. Have we not many a time in Miller Chapel, in all sincerity and in true devotion, repeated together the words of the Creed: 'I believe in the Holy Ghost'? Isn't this, moreover, Pentecost time when our feelings are specially stirred?"

I accept what you say. And yet I add, there is always a danger that in merely repeating the great creedal affirmation, "I believe in the Holy Ghost," the Holy Spirit should be for us no more than an idea. I agree, too, that this is a time when devout feeling is stirred by the memory of Pentecost. But this stirring need be no more than pure sentimentalism, just as creedal affirmation can be pure intellectualism and nothing more. The Holy Ghost must become more to us than mere sentiment or idea.

I make this plea for a very particular reason. It is only as the Holy Ghost becomes for you and for me, and for all who belong to the Christian Church, a living Presence and not merely an idea or a sentiment, that we can hope to solve one of the most difficult and crucial problems in Church life today. The problem I have in mind is this: How can we do full justice to two essential things that are different? How can we hold together in the unity of the Church as they must be held together, ardor and order: evangelical ardor and ecclesiastical order? Only as we believe in the Holy Ghost in such a way that He is a living Presence in our lives and in the life of the Church, can these be held in unity. For the Holy Ghost is the author of both.

The Holy Spirit is the author of ardor, of evangelical ardor. He is set forth in the New Testament as filling Christians in such a way that they experience a certain intoxication, a veritable inebriation. The Spirit is fire. The Spirit is radiant glow. The Spirit turns death into life. The Spirit is everything that expresses the dynamism, the transforming power, the aggressive crusading spirit of the Christian religion.

But, if for us the Spirit is nothing more than the inspirer of ardor, we stand in peril. We stand in constant danger of intolerance, of extravagance, of individualism, even of fanaticism. When Christians associate the Holy Ghost only with consuming emotion, it is time to remember that the Spirit is also the author of unity, and that we must "keep the unity of the Spirit in the bond of peace."

It is important, therefore, that we be

reminded that the Holy Spirit is the creator of order, as well as the inspirer of ardor. The Christian Church is the "fellowship of the Spirit," that is, the fellowship created by the Spirit. The Spirit gives diverse gifts to Christians; He has appointed diverse offices in the Christian Church which is Christ's Body; He has ordained that in the Church there should be harmony, order, unity, even much that is routinary and commonplace.

But, if for us the Spirit is no more than the Creator of unity and peace, we are in danger. If we dread conformity and religious excitement as such; if we fear the presence in the Church of someone who differs from us, someone who, because he has a strong idea or a great vision, may cause a rupture in the established order, and break ecclesiastical peace, we stand in deadly peril. We must remember at such a time that it is not enough to stifle what may appear to us to be fanaticism. In so doing, we might extinguish faith. It is not enough to challenge and criticize cells of enthusiasm. The problem is how to incorporate these cells into the Body of Christ.

Evangelical ardor, ecclesiastical order —how can we achieve the unity of these two? Only through the Holy Spirit being the living Presence in us and in the Church. Our ideal must ever be that of brotherly enthusiasts. Enthusiasm. Yes! There must be passion, a crusading spirit, inevitable excitement on occasion. But, let it be the dynamism of those who are committed to the one Church which is the Body of Christ, and where there must ever be forbearance and forgiveness and order and structure and the commonplace. How shall we secure that ardor does not become sectarian? How shall we make sure that order does not become an ecclesiastical sepulchre of peace? Through the Holy Spirit as a living Presence, for He is the common inspirer of ardor and of order.

But it is useless to make a mere plea. I let the plea pass into a prayer. I pray for you, as we part, as we continue our service to the one Church of Jesus Christ which is His Body: "*The Communion of the Holy Ghost be with you all. Amen.*"

CONTRIBUTORS TO THIS ISSUE

Professor John S. Whale was formerly Principal of Cheshunt College, Cambridge, England. During the past year he has served as Visiting Professor of Theology in Drew University. His Commencement Address was delivered in the Chapel of Princeton University on June 3, 1952.

"Understanding Each Other" by Adolph Keller is an address delivered in Miller Chapel on May the 13th. The directness and informality of the spoken word has been preserved through the use of a taperecorder. Dr. Keller has been many times a visitor in this country, first as representative of the Swiss Churches, later in capacities that in themselves marked the development of the ecumenical movement of which he is an exponent.

DEGREES, FELLOWSHIPS AND PRIZES

The following degrees were conferred at the Commencement on June 3rd:

Masters of Religious Education (Prin.)

Doris V. Kissling Hamilton, A.B. Agnes Scott College, 1947
Thesis: *The United Youth Fellowship Idea*

Marisa Gesina Keeney, A.B. Trinity University, Texas, 1949
Thesis: *Forms of Creative Expression in the Christian Education of Juniors*

Muriel Lois McKune, A.B. George Washington University, 1947
Thesis: *Adapting a Field of Theory of Psychology as the Psychology of Christian Education*

Anna Jane Molden, B.S. Schauffler College, 1948
Thesis: *Camping in the Educational Ministry of the Church*

Carolynn Tracy Richey, B.S. Michigan State College, 1948
Thesis: *Guiding the Worship of Young Children in the Home*

Isabel Ross, A.B. Flora Macdonald College, 1939, B.R.E. General Assembly's Training School, Virginia, 1941
Thesis: *The Use of Group Dynamics in the Program of the Christian Church*

Jean McRae Ross, A.B. Flora Macdonald College, 1943
Thesis: *Dostoyesky's Analysis of Human Nature and Its Implications for the Communication of the Christian Faith*

Marjorie Ruth Schauble, A.B. Whitworth College, 1946
Thesis: *A Study of the Thought Forms of Rural Adolescents Suggesting Language for Communicating the Gospel to Them*

Axel Christian Rosenkrantz Smith, University of Oslo, 1947, Det teologiske Menighetsfakultet, Oslo, 1951
Thesis: *Ernest Ligon's Character Education*

Margaret Louise Whitnah, A.B. University of Denver, 1948
Thesis: *Worship in the Home*

Bachelors of Divinity

Benjamin Hedges Adams, Jr., A.B. University of Pennsylvania, 1949

James Frederick Anderson, A.B. Princeton University, 1949

Warren Herbert Ball, A.B. Houghton College, 1949

Robert Sweazey Barker, A.B. Maryville College, 1946

Glenn Jennings Bixler, B.S. University of Texas, 1945

Jerry Walter Bohn, A.B. Seattle Pacific College, 1949

William Moore Boyce, Jr., A.B. Davidson College, 1949

Robert Morris Bradburn, A.B. Whitworth College, 1948

George Robert Buttrick, A.B. Middlebury College, 1949

Ralph Schenck Carpenter, A.B. Princeton University, 1949

Milford Walter Castrodale, Jr., A.B. Maryville College, 1948

Brian Hugh Cleworth, A.B. Macalester College, 1949

William Harvey Cohea, Jr., B.S. Northwestern University, 1949

Donald Galen Cox, A.B. University of Michigan, 1949

Alexander Crossan, Jr., B.S. University of Washington, 1948

Charles Alexander Darocy, A.B. Rutgers University, 1949

Donald James Davis, A.B. Westminster College, Pennsylvania, 1949
Elmer James Davis, A.B. Bucknell University, 1949
William Garvin Devanny, A.B. Brown University, 1949
Charles DiSalvo, A.B. Bloomfield College and Seminary, 1949
Arlan Paul Dohrenburg, A.B. Franklin and Marshall College, 1948
Richard Graham Douse, A.B. University of California, 1949
Leonard Henry Evans, B.S. Northwestern University, 1949
Carl Hugo Geores, Jr., A.B. Union College, 1949
Ruth Grob, Ph.D. University of Zurich, 1941
Shirley C. Guthrie, Jr., A.B. Austin College, 1949
Clarence Mason Harvey, A.B. Occidental College, 1942
James Emmett Herndon, A.B. University of Florida, 1949
Dan Ernest Hiett, A.B. Denver University, 1949
Walter Allison Higgins, A.B. Michigan State College, 1948
Roger Whitman Hillis, A.B. University of California at Los Angeles, 1942
John Cecil Holden, A.B. College of Wooster, 1949
Nelson Otis Horne, A.B. Bates College, 1949
William Clifford Howell, A.B. Oberlin College, 1949
James Renwick Jackson, Jr., A.B. Westminster College, Pennsylvania, 1949
Thomas Carson Jackson, A.B. Boston University, 1949
James Vandegrift Johnson, Jr., A.B. Princeton University, 1949
Henry Fred Jonas, A.B. College of Idaho, 1949
Hershey Julien, A.B. Stanford University, 1939
Clinton Edward Kinney, A.B. Wheaton College, 1948
Donald Roth Kocher, A.B. College of Wooster, 1949
Robert Eugene Lakey, A.B. University of Michigan, 1949
Bruce Oscar Larson, A.B. Lake Forest College, 1949
David Eugene Ling, B.S. University of Minnesota, 1949
Raymond Walter Lumley, A.B. Wheaton College, 1949
Donald Robert Lundquist, A.B. University of Minnesota, 1948
Carl Alfred Luthman, B.S. Rutgers University, 1940
John Dana MacInnes, A.B. Hamilton College, 1949
Philip Rodgers Magee, A.B. Montana State University, 1949
Glen Edward Mayhew, A.B. University of California at Los Angeles, 1949
David Maynard McConaughy, A.B. Park College, 1948
Perry Robert Monroe, Jr., A.B. University of Buffalo, 1948
Emory Rice Moore, A.B. University of Texas, 1949
George Albert Munzing, A.B. University of California at Los Angeles, 1949
William Vincent Pietsch, B.S. Northwestern University, 1945
George Wayne Plummer, University of Oklahoma, B.Mus. Westminster Choir College, 1949
Merle Edwin Porter, A.B. Grove City College, 1949
William Howell Proctor, A.B. University of Texas, 1949
Howard Edward Pusey, A.B. Maryville College, 1949
Roland R. Reed, A.B. West Virginia University, 1949

Harold William Richardson, A.B. Middlebury College, 1949
Charles Frederick Richey, B.S. University of Illinois, 1946
Charles Cassimer Robinson, A.B. Pennsylvania State College, 1949
Jay Warren Rowen, B.S. University of Arizona, 1947
Edward Henry Schulte, A.B. Oberlin College, 1949
Frederick Adolph Schutz, Jr., B.S. University of Pennsylvania, 1947
William Edwin Shea, A.B. University of Pennsylvania, 1949
Charles Richard Sheppard, B.S. Haverford College, 1947
William Ernest Slough, A.B. University of Washington, 1949
John Baltsar Smiley, A.B. Princeton University, 1949
Dana Hamilton Smith, A.B. Grove City College, 1949
John Edwin Smylie, A.B. Washington University, 1949
Paul Lauver Snyder, A.B. Elizabethtown College, 1949
Charles Ledig Sorg, A.B. Drew University, 1949
Kelmore Wallace Spencer, A.B. University of California, 1949
Robert Eugene Stover, A.B. Pennsylvania State College, 1948
Noble Mason Streeter, A.B. University of California, 1948
Henry Blaine Strock, Jr., A.B. Princeton University, 1949
Alfred Durand Sunderwirth, A.B. Tarkio College, 1949
Frederick Douglas Sundloff, A.B. University of Illinois, 1949
Donald Floyd Taylor, A.B. Maryville College, 1949
Morton Stanley Taylor, A.B. Wheaton College, 1949
Thomas Rogers Teply, B.S. United States Naval Academy, 1946
John Daniel Thomas, A.B. University of Pittsburgh, 1949
Robert Jordan Thomson, A.B. Lehigh University, 1949
Kenneth Roach Timken, A.B. North Texas State College, 1948
John Eugene Turpin, A.B. University of California, 1949
Richard Lorenz Van Deusen, A.B. College of Wooster, 1949
Henk Vigeveno, A.B. University of California at Los Angeles, 1949
Stanley Blosser Webster, A.B. Occidental College, 1949
Robert Allan Wieman, B.S. Princeton University, 1944, M.S. University of Michigan, 1947
William Curtis Young, III, A.B. Hanover College, 1949
John Engle Zercher, B.S. Franklin and Marshall College, 1947

Masters of Theology

Verghese Vadakkan Alexander, A.B. Union Christian College, Travancore, 1946, B.D. United Theological College, Bangalore, 1950
Thesis: *Contemplation and Action in Christian Life*
James Milton Bell, A.B. Queens University, Kingston, 1946, B.D. Queens Theological College, 1950
Thesis: *The Attitude of Small Sects Toward the Ministry*
Harold Willard Buller, A.B. Bethel College, 1945, S.T.B. Biblical Seminary in New York, 1948
Thesis: *The Problem of Pastoral Responsibility among General Conference Mennonites in the Light of Religious, Economic and Social Changes*
Albert Carswell Burke, Jr., B.A.E. Georgia Institute of Technology,

1948, B.D. Austin Theological Seminary, 1951

Thesis: *The Resurrection in the Acts of the Apostles*

Robert Emerson Coleman, A. B. Southwestern University, 1948, B.D. Asbury Theological Seminary, 1951

Thesis: *The Holy Spirit in the Acts of the Apostles*

Arthur Henry DeKruyter, A.B. Calvin College, 1947, Th.B. Calvin Theological Seminary, 1950

Thesis: *Christian Day School Education in America in the Reformed Tradition*

Fayez Fares, A.B. American University, Cairo, 1950, The Evangelical Theological Seminary, Cairo, 1948

Thesis: *A Study of Theological Education in the United Presbyterian Church in Egypt*

Douglas Walker Gray, A.B. Hamilton College, 1943, B.D. Princeton Theological Seminary, 1945

Thesis: *Romans 7 in Relation to the Nature of Christian Experience*

Tai-Dong Han, B.S. St. John's University, Shanghai, 1946, B.D. Westminster Theological Seminary, Philadelphia, 1951

Thesis: *The Method of Church History, as understood by A. Harnack and Hans Lietzmann*

Charles John Hooker, Jr., B.S. Massachusetts Institute of Technology, 1945, B.D. Princeton Theological Seminary, 1949

Thesis: *The Work of the Holy Spirit in the Acts of the Apostles*

William James Jackson, A.B. Seattle Pacific College, 1943, S.T.B. Biblical Seminary in New York, 1945

Thesis: *The Christian Education Program for the Covenant-Hi Department of the Evangelical Mission Covenant Church*

William Francis Bossence Maguire, A.B. Trinity College, Dublin, 1950, Divinity School, Trinity College, 1951

Thesis: *Factors Underlying Religious Diversification in the United States*

Raymond Albert Martin, A.B. Wartburg College, 1948, B.D. Wartburg Theological Seminary, 1951

Thesis: *The Exegetical Method of the Author of the Epistle to the Hebrews*

James William McClendon, Jr., A.B. University of Texas, 1947, B.D. Southwestern Baptist Theological Seminary, 1950

Thesis: *The Doctrine of Sin in the First Epistle of John*

William Irwin McElwain, A.B. University of Toronto, 1946; M.A., 1949, Knox College, Toronto, 1949

Thesis: *The Concept of Catholicity in Recent Ecumenical Discussions*

Andrew Earl Newcomer, Jr., A.B. Maryville College, 1933, B.D. Louisville Presbyterian Theological Seminary, 1936

Thesis: *Motivation in Preaching*

Dillard Floyd Sebastian, Jr., A.B. John B. Stetson University, 1947, B.D. Southern Baptist Theological Seminary, 1951

Thesis: *The Doctrine of Atonement in the Theology of Augustus H. Strong*

Clarence Hammond Sinclair, A.B. University of North Carolina, 1941, B.D. San Francisco Theological Seminary, 1949

Thesis: *The Church as the Communion of the Holy Spirit*

Donald Ewing Wallace, B.S. University of California, 1940, B.D. Princeton Theological Seminary, 1945

Thesis: *A Study of the Motivation of Paul's Doctrine of the Parousia*

John Hannah Watson, A.B. University of Western Australia, 1949, M.A. University of Melbourne, 1951, Baptist College of Victoria, 1933, Melbourne College of Divinity, 1936

Thesis: *The Significance of Anthropomorphism in Religion*

Robert Alexander D. Whitesides, A.B. Erskine College, 1939, B.D. Erskine Theological Seminary, 1941, Th.B. Princeton Theological Seminary, 1942

Thesis: *The Gospel According to Amos*

Erwin Warren Zinger, B.S. Temple University, 1941, M.A. University of Pennsylvania, 1945, S.T.B. Temple University, School of Theology, 1945

Thesis: *The Theology in the Preaching of Philips Brooks*

Doctors of Theology

John Rainer Bodo, Lutheran College, Budapest, 1938, B.D. Union Theological Seminary, New York, 1942, Th.M. Princeton Theological Seminary, 1943

Thesis: *Pattern for an American Theocracy, 1812-1848*

Willem Lodewyk Ietswaart, Free University, Amsterdam, 1943, B.D. Western Theological Seminary, Michigan, 1948

Thesis: *Kierkegaard's Concept of Faith*

George Denning Jackson, A.B. Southwestern at Memphis, 1940, B.D. Union Theological Seminary, Virginia, 1943

Thesis: *The Biblical Basis of the Theology of P. T. Forsyth*

ELECTION OF ALUMNI TRUSTEE CLASS OF 1956

"A Committee on Nominations shall be elected at the Annual Meeting of the Alumni Association, to which committee names may be suggested as nominees by any member of the Alumni Association."

In line with the above action of the Board of Trustees of the Seminary and the Alumni Association regarding procedure in nominating Alumni Trustees, nominations should be sent to the Chairman of the Nominating Committee by November 1, 1952.

The Chairman of the Nominating Committee is the Rev. Raymond I. Lindquist, D.D., First Presbyterian Church, Orange, New Jersey. The other members of the committee are the Rev. William T. P. Rambo, First Presbyterian Church, Bellmore, Long Island, New York, and the Rev. William H. Kepler, Northminster Presbyterian Church, Washington, D.C.

From the nominations received, three or more names may be selected by this committee. Ballots with names and biographical data of the alumni selected as candidates for Alumni Trustee of the Class of 1956 will be sent to the alumni as early in November as possible.

ORION C. HOPPER
Alumni Secretary

UNDERSTANDING EACH OTHER

Adolf Keller

MY dear colleagues, ladies and gentlemen. It would have been quite exceptional for me not to come to Princeton, this ecumenical center, where ecumenism has been introduced into the curriculum. I would have been in an extraordinary position if I had not looked at what is done here, and saw that what is done in Princeton can serve as a pattern to many other faculties here and abroad.

I do not know whether or not you can easily understand me. I will tell you a story in order to test your English and mine. I tell it rather regularly when I speak for the first time before an audience in English. It is not the first time that I have spoken here, of course, but many of you may not have heard me on previous occasions.

I was a minister in Geneva in the Auditoire where Calvin gave his theological courses. Also John Knox preached in the same chapel, another reformer of Scotland who learned there how to thunder his mighty sermons down on poor Mary, Queen of Scots. Always I have some foreign visitors in my audience. One day I saw a foreigner listening with the greatest attention to all that I said. But when he came forward to shake hands with me, we found out that he had not understood one single word because I spoke in German and he listened in Scottish.

Now you laughed at the right time and the right place and proved that you can understand me more or less in the language I speak, which is called English, and which you are accustomed to hear with so many shades from your foreign lecturers.

Misunderstanding

Now, the situation in which we found ourselves in the Auditoire that morning with the foreign visitor who could not understand a single word, but listened, listened, is like our international situation today. Of course there are some differences. Sometimes it seems that at the present critical moment the people, the churches, the individuals, and the nations do not listen at all to each other. Does Russia listen to the innumerable assurances of good will from the West and this country? May we ask the other question—does the Western world, our world of the Western culture, do we listen to what is said in that part of the Slav world which says "No!" in one veto after the other? Do we not need a will to understand, as William James wished us to have a will to believe? But is there such a will to understand each other? Even in the churches, in spite of the ecumenical movement and the World Council of Churches, it is not easy to understand and to listen to each other. I would not even say that we have learned to say "Yes!" in a deeper sense, in an affirmative attitude. Indeed, many churches and church groups and many theologians, say more easily today "No! No!" That is the title of a current theological book. A very good book title, is it not?

But a "No!" in a situation where we cannot or do not listen to each other means that the first condition for inter-

national understanding is not yet fulfilled. And where this condition that we listen to each other in the field of culture, of religion and of theology exists with yet no will to understand, we cannot fulfill the second condition for international understanding, namely, a mutual encounter, encounter in the deepest and most emphatic meaning.

When President Wilson arrived in Versailles for the Peace Conference after the First World War did he really meet Europe? No! And we quickly discovered the reason, which was of a psychological nature. Is the difficulty not in the difference of psychological types? "Can an introvert type understand an extrovert type?"

On the other hand, when Chateaubriand, the French poet and diplomat came to America for the first time and had his first contact with the people and then wrote about them, did he meet you, did he encounter the best element in the young new-born nation? We would again say "No!" He did not encounter America. Tocqueville did it perhaps when he first tried to look a little bit deeper into the nature of your psychology, into the condition of your thought, into your constructive will. He did encounter something in this country which was not discovered before. It is not true that an idea is always needed as an instrument for understanding each other. Some years ago in my country, Switzerland, where an American army of three hundred and fifty thousand men were on furlough, our two governments agreed that such an experiment in international contact should not be commercialized and so the soldiers were not allowed even enough money to buy a Swiss watch, something they all desired to do. That was an encounter and it was one of the happiest experiments in international contact we have ever seen. We found that sometimes it was not even necessary to understand each other's language.

On one occasion in your country I saw a miracle in connection with a sudden encounter among dissenting groups. I was scheduled to give the Lowell Lectures in Boston on December 7th, 1941. Each one of you knows what date that was. I had to give an address in the church two hours after Pearl Harbor. It was a very difficult situation and I could not use what I had prepared. But I was confronted with a miracle, a national encounter. In one moment a divided nation became one. I never saw a similar thing in any other nation. And now at the present moment General Eisenhower may be heard in Paris challenging the European nations to make a greater effort for international understanding and cooperation than hitherto. In particular you are building up an Atlantic Army, not for war, we sincerely believe, but for defending the highest moral, cultural and spiritual values of the whole West. It is a challenge to do something, a kind of ultimatum against a menace. For what could not happen in Europe at the time of such a challenge when among a part of the German youth, the lost generation as they are sometimes called, there is the slogan "Without us, Without me," a slogan indicating an indifference, a fatigue, a neutrality, a moral neutrality. It says in effect, "If you wish to make war between West and East, count me out." At the same time that the German Chancellor is inviting Germany to make an effort, Martin Niemoeller, my friend, opposes rearmament with every possible argument. What shall the German nation

and the German government do? How then, shall they meet such indifference or such opposition? There is no spark to unite them, such as I saw at the moment when the American nation became one. And in the last years since the war, many opportunities have been missed; so many governments, so many statesmen, so many philosophers have missed the bus, so to speak. They lost opportunities to encounter other nations, other cultures, other churches.

What Is Wrong?

What is wrong that we are not encountering each other, something which is an indispensable condition for peace, for cooperation, for building up that new fellowship of nations for which we stand? Of course there are some moral reasons, some theological reasons, some political reasons, but there are also psychological reasons. If we try to understand the psychological process in the effort to understand another nation, another people, another church; if we try to learn what UNESCO did in her study of the psychology of our tensions; if we try to find out the deeper cultures and subconscious reasons for the obstacles between us, we discover in the light of modern depth psychology, the psychology of the subconscious, all kinds of interesting functions which certainly have not yet been studied in the light of international politics, of cultural policy, and even of ecumenical policy.

Let me make clear what I mean by an example. You know that famous illustration of an encounter which Dante gives in his great biographical story when the poet meets Beatrice. What happens then, psychologically speaking? The poet saw in this little girl an imago, an image, of a higher symbol, which in his later development turned into a guiding higher image so that in the *Divina Comedia* that former little girl became the guide, the higher spiritual guide, representing a higher value of his own soul which evidently was projected on the screen of this human otherness which he had met in this young little girl. We call it in our modern psychology the function of transference, of projection. When we consider how religious psychology studies the influence of the image of the Virgin Mary on pious Catholics, we seem to understand here a subconscious form of function facilitating an encounter which the cultured mind cannot reach. When the German philosopher Hegel saw Napoleon on horseback he said, "I saw the world soul on horseback." You have here a similar transference, a similar projection of an image of Hegel himself, an image of an idea, of a tremendous power projected on Napoleon. And what happens in the individual encounters between people happens also in international encounters between nations.

What happens in the soul of the French nation and of the German nation when they have to meet each other after hundreds of years of enmity, of hostility and war? Perhaps there is also here a process of projection at work, so that France, as soon as the possibility of an encounter has come near, projects the image of a foe, of an enemy on an invisible screen.

I have a friend in Germany who has given his whole life to a deep study of the psychological, historical, philosophical and cultural differences between the French and the German genius. Why can they not come together in a friendly, positive and constructive way? If you study German

history in French historical manuals, and if you study French history written by German authors, you do not find identical histories. You find two presentations of historic facts entirely antagonistic. You would not recognize the same country when reading the two histories. What has happened here in international psychology? What subconscious process is functioning here which says "No, this is the enemy"? The result is that there is no understanding, no desire to understand, perhaps no possibility of understanding. There is no possibility of understanding, we believe, between the French genius expressed for instance in the rationalistic slogan "I think, therefore I am," and a different genius which is not so rationalistic as the French. Has this something to do with the "No!"?

My dear friends, is not the same thing happening in our ecumenical movement where we try to get understanding as a church? Has the ecumenical mutual encounter reached a phase where we arrive at the real World Council of Churches, at the real mutual understanding, setting us free to do the work of the one Church of Jesus Christ? When we met at Amsterdam in 1948, with some hope that the climate between the two church groups, the Roman group and the ecumenical group, might have considerably improved after the common experiences of both churches in the World War, we were deeply disappointed. At this first meeting of the World Council we met with the declaration of the Vatican forbidding Roman Catholics to enter and to participate in the ecumenical movement. Also we were deeply disappointed when we found a letter from the Russian Orthodox Patriarch declaring that the ecumenical movement was nothing more than a kind of Western imperialism, a kind of American seduction, Capitalism. What has happened that during four hundred years of dialogue between Rome and Protestantism, we have not made much progress? We are always anathema, and the Protestant attitude has been more or less the same. If you read the Second Helvetic Confession, for instance, you find there these words, "We condemn those who teach differently."

Here something unconscious must happen. Hegel spoke at times of the cunning of an idea, so that an idea is, so to speak, seducing reason. Although we do not have here the cunning of an idea, do we not have a subconscious hostility, a subconscious misinterpretation of otherness, which causes a continuous misinterpretation of each other through the centuries? And we have had it even in our ecumenical movement. When we met for the first time at the Conference of Stockholm in 1925, we heard in the opening address an American delegation and an Anglican bishop challenge the first ecumenical conference somewhat as follows: "Now do something brave, especially along the lines of a social reformation, to rebuild a new world, to accelerate the coming of the Kingdom of God." You should have seen the eschatological faces of the Lutherans. They asked, "Have our American friends such a conception and interpretation of the Kingdom of God that they expect to be able to run the Kingdom of God as a station master runs a train at a certain hour with human means?" This was perhaps the first ecumenical misunderstanding and misinterpretation, a difference which we have not overcome even today.

There Is Hope

For the Conference of the World Council of Churches at Evanston in 1954 the general theme which has been chosen is "Hope," something bright, something encouraging in a time of fear and despair. And this fear and despair seems to be in America as it is in Europe, but perhaps not to the same extent. At any rate I read in an article by Walter Lippmann the following words, "We are living in a quiet desperation."

And I am now reading a book by Reinhold Niebuhr who introduces into the American mentality an element of pessimism, something to which we Europeans have been accustomed, but not you in America. In presenting the subject of "Hope" for a new great World Conference, we find to our surprise that in the present theological discussions in America there is a certain suspicion lest "Hope" may be just a word for a new continental escapism, for a new escape into that emotional apocalyptic curiosity which you have sometimes in certain fundamentalist circles. But for us the word "Hope" and the word "eschatology" mean much more than mere transcendence which is a new frontier line. This is not a geographical line as you had it in your history, it is not simply psychological as we had it in the depth psychologists, but it is a new frontier line between the transcendent element and the human element, between the possibilities and the potentialities of human history and of that which is beyond human history and beyond human effort. And here the understanding, the mutual understanding as a condition for international understanding, goes evidently with a majestic slowness. We need patience. Yours is not a patient country. Your cities are exploding, like Oklahoma City or Tulsa—thirty or fifty years and there is a city—while our old cities, Geneva, Zürich, Basel, are growing quietly, slowly, for a thousand or two thousand years until they reach maturity.

Why this different pace of history, this different rhythm of events and of thinking? Well, we touch here a point which underlies theological, religious and cultural discussion. We have perhaps not yet found the stratum or the strata in our human international psychology where such thinking hits the nervous point of our mutual misunderstanding. And yet this is necessary. We must have an encounter, a deep, responsible, existential encounter with each other if we are to arrive at a mutual international understanding. Perhaps we make it more difficult to have such a deep existential encounter in politics, in culture and even in theology, because we have hidden the subconscious tendency to say "No!" We are afraid of each other. We have not yet learned to take otherness as a task. We are inclined to interpret otherness as hostility. With what psychological or logical functions has this to do? Perhaps we are too abstract minded.

Only this morning a friend gave me this quotation from Professor Oppenheimer, the head of the Institute for Advanced Study in Princeton, "The way to send forth a new idea is to wrap it up in a person." Well, if you hear certain abstract talks in Germany or in France you see just the opposite process. You see a kind of demythologization. I must be very slow in pronouncing this word because I am always in danger of stumbling over it. It would be much simpler to speak of

debunking, as you say. Here is just the opposite to what Dr. Oppenheimer referred. Has this something to do with the difficulty of understanding each other, that we meet hostile, tense ideas instead of seeking understanding in that personal element which is necessary in every real encounter? There is a personal element in every encounter that may be a kind of mythology, but we are deeply immersed in mythology, so that it becomes necessary afterwards to enter into a process of demythologization, as Bultmann says.

In religion which is really lived, we have certainly to study this personal aspect, this new personalism. You have a philosophy of personalism in this country. And there is even a magazine published in Los Angeles, which tries to find out the personal element in an encounter. We are not to bury that personal element in an idea, or a theory, or an abstraction; but to let it live, to give it the warm life of a personal attitude, a personal will, a personal love, a personal feeling of existential responsibility.

It appears that we need that also in the churches and in our religious language. Here we touch a certain differentiation between Greek thought and that new theology of encounter for which Martin Buber, Kierkegaard, and Emil Brunner stand. They are coming back to this necessary condition of an encounter. Greek theology lives much more on the essence, the substance, on an ontological datum, while the theology of an encounter (we have it in the encounter between God and the Prophet), lives much more on the event which happens. Brunner, therefore, does not try to apply a theoretical question, "What is truth in the Greek thought?" to the religious fact, rather he would ask, "Have you really, sincerely, existentially, and in a responsible way encountered your God, or encountered Christ?"

I feel quite sure, therefore, that if we studied the psychological conditions of an encounter, as has been done by UNESCO, which published a little book on the psychology of our tensions, we would see much deeper into the psychology of our misunderstandings, even in our religious discussions, so that we could encounter each other in a new way, in a positive way, instead of with the will not to understand.

About two years ago Sartre, the French existentialist, visited America. He came to this country to convince you Americans that you are living, without knowing it, at the brink of an abyss. And that abyss is not a disaster or a flood in the Missouri Valley, but that abyss is existence as such. That we must stare into this abyss with the essential human feelings of fear and despair, which we know amply on the continent, an unhappy, unfortunate continent, but which you do not know for you say of your land, "This is God's country."

The answer of some Americans to the challenge of the French existentialist, Sartre, was really revealing. They said, "Can one not build a bridge over an abyss?" or have we not excellent bulldozers to fill up an abyss? (Laughter) It is not a joke. It is a serious mythological and theological problem. They gave a technical and pragmatic answer to a metaphysical question; and we feel the wrong answer. It can be the wrong answer even in the present discussion of hope, which may easily be misinterpreted as being that emotional, impatient apocalyptical curiosity of which I have spoken.

The difficulty of securing understanding today between the West and the East, between Rome and the Ecumenical Movement, between the Ecumenical Movement and Orthodox Churches reminds me of the story of the Grand Inquisitor in Dostoyevsky's *The Brothers Karamazov.* One day Christ appears in Seville, Spain, and preaches the Gospel in the streets, a thing that was forbidden. You cannot preach the Gospel in Spanish towns even today. The Grand Inquisitor arrests Christ at once, puts him in prison. Deep in the night he lets him come out and asks him, "Why didst thou come back? Thou has left thy task to the Church, and the Church knows much better than thou didst how to handle this world. Go back. Leave us alone. Come never more."

The only answer which Christ gives to the Grand Inquisitor in this great and immortal story is to come near him and to kiss him on his ninety year old faded lips. Then he slips away into the darkness.

This is a very solemn story if you apply it to our situation. Perhaps we have asked Christ to go back and leave us alone with our Church, with our theology, with our worship, with our ritual. It may be that "the cloud of grace" of which Luther spoke, hovering for a certain time over a country, pouring rain on the thirsty meadows, passes away, leaving us alone so that the decisive moment of grace, of a new and prophetic encounter between Christ and man is passing, is no longer happening here in our Church of neutrality, of indifference, or laziness. We are deeply disappointed that the last war experience has not brought us a new revival. It is a very solemn question, "Has the cloud of grace passed over our churches, our countries and our nations?"

We in the ecumenical movement say "No!" because we remember that Christ said, "Lo, I am with you always, even unto the end of the world." Therefore we have the courage to begin the new world conference not with a theological discussion, or with any other thing which might perhaps hamper us in our deepest will and desire to encounter Christ. Because we have the promise of his presence we have the courage to give to the ecumenical movement this new word—hope. It is not a sentimental hope. It is not that apocalyptic curiosity of certain fundamentalist tendencies. But it is the hope that the transcendent, the unknown, the not-enough-known God in Jesus Christ may encounter us in a new prophetic encounter and experience when we assemble, and be with us always unto the end of the world. Then such things may happen as we have in another word, one of the last words of the New Testament, and the prayer with which we shall certainly begin our next world conference: "Come, Lord Jesus." In this supreme creative encounter of God and man, of Christ and the Church, we may again receive that hope which this world cannot give us. Amen.

DR. SAMUEL M. ZWEMER

In Memoriam[1]

JOHN A. MACKAY

With the passing of Samuel M. Zwemer an ancient word has received fresh fulfillment. "A prince has fallen in Israel"—a missionary prince. One of the very greatest figures in the modern missionary movement has passed on.

I first saw and heard Samuel Zwemer when I was a theological student. The occasion was the Student Volunteer Convention of 1913 at Kansas City. Nine thousand men and women from the colleges and universities of the whole nation and of Canada were there. Three leaders stood out among the speakers; three men who became the heroes of a host of young people, as they became mine: John R. Mott, Robert E. Speer, Samuel M. Zwemer. Mott, the older statesman, is still with us. The last time I spoke in this church was to pay a memorial tribute to Robert E. Speer. We are met here this afternoon in the presence of the mortal remains of Samuel M. Zwemer to pay a tribute to his memory.

As I engaged in quiet meditation, in anticipation of the sad privilege of this hour, it seemed to me that Samuel M. Zwemer was four things in particular.

He was the *apostolic missionary* to *Moslems*. It was his distinction shortly after graduation from New Brunswick Theological Seminary, to become a missionary pioneer, and in the company of his friend, Cantine, to found a new mission in Arabia in 1890. For forty years thereafter, Samuel Zwemer was an apostolic figure in the Moslem world. By wayside khans, with traveling caravans, in the precincts of Moslem mosques and institutions, he proclaimed Jesus Christ as the One who was "more than a prophet." He was the modern embodiment of that great missionary to Moslems of the Medieval period, the Spaniard, Raymund Lull. Lull was Zwemer's hero. The Spanish missionary had said, "I have one passion in life and it is He," meaning Jesus Christ. That too was Zwemer's motto. Jesus Christ was the life passion of the man from Michigan.

Soon after crossing the threshold of three-score years Zwemer had to return home from Egypt. In the tradition of Alexander Duff, and of many another great missionary, he became a teacher of missions to future ministers of the Christian Church. And so it came about that from his early sixties until his retirement in 1937, at seventy years of age, Samuel M. Zwemer was the *seminary professor of missions*. For a complete Biblical cycle of seven years the Apostle to the Moslem world made the missionary movement a thrilling reality on the campus of Princeton Theological Seminary. Its personalities and its episodes, its triumphs, problems and opportunities, stirred scores of ardent spirits. But the professor's interests were not limited to missions. His Chair also covered the History of Religions; and so it was that everything relating to Comparative Religion became his concern. During those years he got together a remarkable collection of ob-

[1] Words spoken at the funeral service in the First Presbyterian Church of New York City on Friday, April 4, 1952.

jects relating to the diverse religions of the world and to the history of the missionary movement. In the not distant future Princeton Seminary hopes to provide a worthy home for this collection which will be known as the Zwemer Museum.

Samuel Zwemer was also the *evangelical writer on religion.* The incomparable orator, with his great swinging arms, and the voice that could speak in thunder and in a wooing, brooding note, was a writer too. Nigh fifty volumes and a flow of innumerable articles, came from his tireless pen.

He was also the founder, and for thirty-seven years the editor, of *The Moslem World*, a journal designed to acquaint English-speaking people with Islamic lore and the problems of Moslem evangelization. As one scans the titles of those fifty tomes one word in particular arrests attention. It is the word "glory," unveiled splendor. We discover a trilogy whose center is the unveiled splendor of Jesus Christ. There is: *The Glory of the Cross, The Glory of the Manger, The Glory of the Empty Tomb.* True to the Lullian motto of his early missionary years, Zwemer, as a professor and as a writer, continued to make Jesus Christ central in his witness. Because Jesus Christ Himself, and not merely ideas about Him, was central in Zwemer's faith and life, he was tolerant in his attitudes toward other Christians who loved the same Lord, however much they might differ from him in many respects. He was also, for the same reason, widely ecumenical in his sympathies. He loved all who loved Christ and accounted them his brethren.

Zwemer was finally the *child-like, Christian personality.* He was, in the best sense and in the truest Christian tradition, an everlasting child. In the simplicity of his ways, in the boyishness of his spirit, he ever lived in the beyond, in something that would take place tomorrow. In his years as an octogenarian one could find nothing in Zwemer's spirit which spelt the senility of perpetual reminiscence. There was rather the juvenility of perennial expectation. And so he was buoyant and could also be flamboyant. He was affectionate and inquisitive. He was a ceaseless and inimitable story teller. His letters were extraordinarily human. To the very last, a few hours before his death, he wrote to friends in whimsical mood. He was the everlasting child, child-like and Christ-like to the end, one whose spirit was also apostolic and alert, till suddenly and unexpectedly he passed onward to the other side.

Zwemer was twice married. The bride of his youth, the mother of his children, the companion of his years until his final retirement from active service, was Amy Wilkes. He found her as a missionary in the Moslem world when he arrived there. They loved romantically, and lived in happy, holy wedlock to the very year of his retirement, when his loved partner passed away. Four children, three girls and a boy, survive him in homes of their own, engaged in honored tasks in society and in the Church.

Samuel Zwemer in his retirement married Margaret Clarke. She was a true helpmeet to him in his later years. Their apartment on Fifth Avenue became a center of Christian fellowship which many will remember as in the great tradition of the Christian upper room. In 1950 the aged missionary, broken but still buoyant, lost the loved companion of his age. Once again he lived alone, or from time to time with

members of his family. Death took him in the Presbyterian Convalescent Home in Port Chester, New York, on the forenoon of Wednesday, April 2.

We are met here because a prince, a missionary prince, has fallen. But for him there, before the Throne, as for us here in this sanctuary, the missionary cause of Jesus Christ, and of Samuel Zwemer, and of the Church Militant, goes marching on.

The next issue of the BULLETIN will contain Memorial Minutes on Dr. Zwemer by the Board of Trustees and the Faculty of the Seminary.

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MISSION LECTURES

ALEXANDER MCLEISH

Director of the World Dominion Movement

Miller Chapel

October 20-22

Monday,	7:45 p.m.	The Objective of the World Mission of the Church.
Tuesday,	7:45 p.m.	Basic principles and Methods in Discharging the Missionary Obligation of the Church.
Wednesday,	7:45 p.m.	Present Day Tensions in the Missionary Enterprise of the Church with Special Reference to India.

PRINCETONIANA

LEFFERTS A. LOETSCHER

FACULTY

THE College of Wooster conferred on Dr. Mackay the honorary degree of Doctor of Laws at its Commencement on June 9. The citation noted his long list of achievements and honors and commended him as a distinguished Christian statesman. The whole Seminary family will rejoice in this newest honor to come to him.

The American Association of Theological Schools held its Eighteenth Biennial Meeting last June in Louisville, Kentucky. This year there met in conjunction with it some seven theological learned societies, with half a dozen members of the Princeton Seminary Faculty in attendance. Dr. Roberts was elected president of the Association, a real honor to the Seminary as well as to him.

Dr. Jones has recently been appointed Editor-in-chief of what is to be the joint hymnal of the Presbyterian Church in the U.S.A., the Presbyterian Church in the United States, the United Presbyterian Church, the Reformed Church in America, and the Associate Reformed Presbyterian Church. The book which will emerge from the labors of this Joint Committee promises to be one more tie to bind even nearer together these closely related Churches.

Dr. Lefferts Loetscher has been appointed to the General Assembly's Special Committee on the Book of Common Worship, and to the General Assembly's Special Committee of Three on the Wording of the Lord's Prayer.

A number of the Faculty have been or are going abroad this summer. Dr. Mackay as President of the International Missionary Council attended its Staff Retreat and the Joint Committee of the International Missionary Council and World Council of Churches, both held in England, and then went to the International Missionary Council Conference meeting in Willingen, Germany, from July 5 to 18, followed by a Business Meeting of the International Missionary Council. After this he planned to attend the meeting of the Churches' Commission on International Affairs.

Dr. Hope is spending the summer in his native Scotland where he will be preaching during August in St. George's West Church. He was brought up in this church under the ministry of Dr. James Black. The present pastor is Dr. Murdo Ewen Macdonald who was a preacher at a recent Princeton Institute of Theology.

Dr. Lehmann also went to Willingen where he attended a meeting of the Enlarged Committee of the International Missionary Council to Study the Missionary Obligation of the Church. Also at Willingen he attended a Conference on International Co-operation under the auspices of the Committee on International Co-operation of the World Council of Churches. In the latter part of July he was at the Theological Students' Conference at the Ecumenical Institute at Chateau de Bossey, near Geneva. Then in August he was in Lund, Sweden, as a delegate of the Presbyterian Church in the U.S.A. at the World Conference on Faith and Order.

Dr. Metzger, too, was abroad, early in June attending at Oxford University a joint meeting of the British and American members of the Executive Committee of the International Greek New Testament Project. Dr. Metzger is Chairman of the American Committee on Versions of this Project. He then went to Brussels to the meeting of the Union Académique Internationale, which is a co-ordinating committee of the learned societies of the world, to report to its commission in charge of making a world catalogue of Greek manuscripts concerning the progress of the New Testament Project. Then, after returning for a time to Princeton, he planned to leave for a seven-weeks sojourn in Brazil where he will lecture at the seminaries in Campinas and Recife, as well as address pastors' institutes in both these places. He will also visit churches in Rio de Janeiro.

Dr. Barrois received felicitations on the occasion of his marriage last autumn. This spring the many friends of Dr. Piper had the pleasure of welcoming Mrs. Piper to the campus. The coming of these two ladies has brought a happy enrichment to the Seminary fellowship.

This spring members of the Faculty and their wives had the great pleasure of being once again the guests of Dr. and Mrs. Mackay at the annual Faculty Dinner at the Nassau Tavern. Dr. Erdman was toastmaster. The Stone Lecturer, Dr. H. Richard Niebuhr, was the guest of honor. These are always happy social occasions, and everyone thoroughly enjoyed the evening.

Emeriti members of the Faculty have recently celebrated important occasions. On April 21 the Rev. Paul Martin celebrated his ninetieth birthday. It was a great occasion. Mr. and Mrs. Martin maintain an active interest in Seminary and community affairs, and are always most cordially welcome participants in all Seminary life.

On June 1 Dr. and Mrs. Erdman celebrated their sixtieth wedding anniversary. Their four children, some grandchildren, and several of their great-grandchildren, together with a few intimate friends were present for the occasion. Their many friends join in most hearty felicitations.

Students

Each day sees work on the new Student Center moving along. Organization of campus life within the new building has already been planned for, with a student Operating Committee created to co-operate in the management of affairs there. Waiting on tables will be done entirely by student waiters, with a student headwaiter in charge. A contract running through the Seminary year has been signed with a caterer. Assurance has been given by the contractor that the building will be ready for use by the time of the Junior Orientation Program on September 26, and present progress bids fair to fulfill this promise.

Student elections were held during the spring, resulting in the election as officers of the Student Council of Thomas A. Ewing as President, Richard D. Miller as Vice-President, and Jean V. Brownson as Secretary. Presidents of the Senior and Middler Classes, respectively, will be Richard J. Oman and Henry W. Heaps, with the Presidents of the Graduate Students and the Junior Class to be elected by these groups in the fall.

"The Princeton Seminarian," the printed campus sheet, has been continuing on its genial and interesting way

under the able direction of a student Editorial Board. Addresses by visiting lecturers are interpretatively summarized by student writers. Some interesting articles by foreign students have also appeared. Mr. Chong-Soung Kim, a graduate student from Korea, recently wrote "Educational Counterattack," wherein he urged extensive educational reconstruction in Korea, with large numbers of prospective leaders in every major area of Korean life—religious, educational, economic, etc.—brought to the United States for thorough and extensive education. In view of the foreign occupation before the war, and especially in view of devastations of the present war, it is essential for the future of Korea that leaders with sound education and large outlook be raised up. The last two numbers of the "Seminarian" ran sprightly "histories" of the various clubs. The spirit of these historical sketches, and the attitude of the student body as a whole augur well for the success of the new common life in the Student Center.

News has been received that the Rev. George P. Morgan of the Class of 1945 has been awarded a Fulbright Scholarship for foreign study. He will use it to study Rural Sociology at the University of Edinburgh.

A recent graduate student at the Seminary, Mr. Sigurd Lunde, has been appointed a director of the religious department of the Norwegian National Broadcasting System. This is a state corporation, the only organization in the nation which engages in radio broadcasting, and one which reaches practically all homes in the country. Mr. Lunde, in co-operation with two church advisers from the Norwegian State Church, will take care of religious program planning for Norway. One factor, he writes, in securing this interesting and responsible position for him in the face of numerous competitors was work he had had in Religious Radio while at Princeton Seminary.

Theology Today

The July issue of *Theology Today* centers around the general theme "The Minister and the Ministry." The editorial, "The Preacher's Responsibility," is by Dr. Hendry, a new member of the Editorial Council.

"The Lost Authority of the Pulpit" is discussed by Dr. Theodore O. Wedel, Warden of the College of Preachers and Canon of Washington Cathedral. Dr. Kenneth J. Foreman, Professor of Doctrinal Theology at the Louisville Presbyterian Seminary writes on "The Minister and the Ten Commandments." "The Theology of Counseling" is the intriguing title of an article by Dr. William E. Hulme, Professor of Christianity and Philosophy at Wartburg College. Dr. Frederick B. Speakman, Pastor of the Third Presbyterian Church of Pittsburgh, in racy style, pleads for vital spiritual power in church work—"Evangelism and the Salty Tang." Dr. Mackay deals with "Religion and Government," a problem in which he has a deep and well-known interest.

The Choir

The Seminary Choir had a full and busy time during the past academic year. In addition to singing at three different services each Sunday, the Choir sang at two Army camps—Camp Kilmer and Fort Monmouth. It also sang at the Easter Dawn Service in a "live" broadcast over the NBC network originating from Radio City, New York.

The Choir sang twice at the General Assembly—on May 20 and May 22, both times at the host church, the Fifth Avenue Presbyterian. On the evening of May 20 it sang at a Pre-Assembly Conference, and later that evening made a recording at the radio studio which was subsequently broadcast.

For the coming year, the Choir is planning two major musicals—a Christmas Program on December 9 and a Spring Musical on May 5. The Choir will be visiting churches as usual each Sunday while the Seminary is in session. As this goes to press, the schedule for this coming year is not yet quite full, and a few engagements may still be secured by churches which write in. At the present writing the Choir is on an extended singing tour to Florida and Cuba, which will also touch Louisiana and Texas, extending from June 3 through July 27.

Preachers and Lecturers 1951-1952

On invitation of the Faculty, the following preached in Miller Chapel on appointed Tuesday evenings:

The Reverend Bryant M. Kirkland, D.D., pastor of the First Presbyterian Church, Haddonfield, New Jersey.

The Reverend Lloyd E. Foster, D.D., pastor of the First Presbyterian Church, Newark, New Jersey.

The Reverend Harrison Ray Anderson, S.T.D., Moderator of the General Assembly of the Presbyterian Church, U.S.A., and pastor of the Fourth Presbyterian Church, Chicago, Illinois.

During the course of the year several addresses have been delivered by prominent speakers before the three student interest groups: Social Education and Action group, Mission Prayer Fellowship group, and the Evangelism group.

Addresses have been delivered before the student body by:

Dean Liston Pope, of the Yale Divinity School, on "The Minister as Community Leader."

Dr. Reinhold von Thadden, leader of the Christian laymen's movement in Germany, and member of the Central Committee of the World Council of Churches.

The Reverend Martin Niemoller, Chairman of the Office of International Relations of the Evangelical Church of Germany, on his recent visit to Russia.

Professor D. M. Baillie, Professor of Systematic Theology in the University of St. Andrews, Scotland.

Professor T. W. Manson, of the University of Manchester, England, on "The Sermon on the Mount."

Dr. Adolph Keller of Geneva, Switzerland.

The Students' Lectures on Missions were delivered by Dr. Gonzalo Baez-Camargo, Secretary of the Committee on Christian Literature in Latin America. His subject was "The Missionary Adventure in Latin America."

The Lectures on the L. P. Stone Foundation were delivered by Dr. H. Richard Niebuhr, Professor of Christian Ethics at Yale University Divinity School. His subject was "The Knowledge of Faith."

ALUMNI NEWS

Orion C. Hopper

THE ASSEMBLY ALUMNI DINNER

Over two hundred were in attendance at this year's General Assembly alumni gathering in the International Room of the Prince George Hotel, Monday evening, May 26th.

Raymond I. Lindquist, '33, President of the Alumni Association, presided. He introduced those at the speakers' table. Responses were made by Clarence E. Macartney, Eugene C. Blake, Stated Clerk of the General Assembly, and by Herman N. Morse, newly elected Moderator of the General Assembly. Glenn W. Moore, Secretary of the General Council accompanied the Moderator and was introduced to our alumni.

Dr. Lindquist called upon your Alumni Secretary for announcements and a brief report on the progress being made in organizing new alumni associations. Missionary alumni present, together with alumni from California, Texas, Oregon, Washington, Florida and other distant points, were especially recognized.

Dr. Mackay brought the message of the evening. He gave a report of progress in Seminary affairs and shared with us plans for the immediate and not too distant future of the Seminary.

THIS YEAR'S COMMENCEMENT ALUMNI DINNER

This year's Commencement afforded the alumni the annual fellowship which increasingly means so much to all of us. Whiteley Gymnasium was the scene, possibly for the last time, of the largest attendance of our alumni to date gathered for an Alumni Association meeting. Four hundred were in attendance. Next year's meeting will be held in the Student Center Building.

Raymond I. Lindquist, '33, President of the Alumni Council, presided. Stanley K. Gambell, '39, gave the Invocation.

Charles R. Erdman, '91, was requested to lead us in group singing which was described as "The Best Ever." The Treasurer's annual report was presented by Dr. Erdman and was unanimously received.

Outstanding among the Class Reunions this year were those of the Class of 1907—their 45th; the Class of 1912—their 40th; the Class of 1922—their 30th; and the Class of 1927—their 25th reunion.

The Chairman presented guests at the speakers' table, Missionary, Faculty, and Trustee members. He then called upon Dean Roberts who introduced to the alumni, the president of the Class of 1952, Henry B. Strock, Jr. In behalf of the class, Mr. Strock responded. Thus was welcomed into the association, this youngest group of alumni.

The Alumni Secretary was asked to give to the association a résumé of his report to the Alumni Council. He indicated that 413 churches had availed themselves of the Placement facilities of the office—377 Vacant Pastorates and Assistant Pastorates, and 36 churches seeking Directors of Christian Education.

As for Alumni Relations—organized associations have held their annual

meetings. Dr. Mackay and the Alumni Secretary attended the Pittsburgh, Philadelphia, and New York Association meetings.

New Alumni Associations are being formed, with Detroit's organizational meeting set for next November 11th in the First Church of Detroit. Meetings are being encouraged at annual Synod Meetings. Plans for such meetings are underway for this year's meetings of Michigan, Minnesota, Ohio and Baltimore Synods.

Senior placement has followed the usual pattern. Most Seniors were placed by Commencement. The demand for graduates was far greater than the supply.

There were no special recommendations from the Alumni Council other than the recommendations of the Nominating Committee, which report was presented by Edward H. Jones, '27, Chairman, and follows:

Officers for 1952-53

President—James W. Laurie, '27, President, Trinity University, San Antonio, Texas.

Vice-President—Robert M. Skinner, '34, Pastor, First Presbyterian Church, Westfield, New Jersey.

Secretary—Bryant M. Kirkland, '38, Pastor, First Presbyterian Church, Haddonfield, New Jersey.

Treasurer—Charles R. Erdman, '91, Professor of Practical Theology, Emeritus.

For Council Members

Class of '54—William F. MacCalmont, '39, Pastor, Westminster Presbyterian Church, Akron, Ohio.

Class of '55—Seth C. Morrow, '38, Pastor, First Presbyterian Church, Cumberland, Md.; Frederick B. Speakman, '45, Pastor, Third Presbyterian Church, Pittsburgh, Pa.

Committee for Nomination of Alumni Trustees

Raymond I. Lindquist, '33, Chairman, William T. P. Rambo, '36, William H. Kepler, '37.

Nominating Committee for Officers and Council Members for 1953-54

Arthur M. Adams, '37, Edward H. Roberts, '23, Edward H. Jones, '27.

These nominations were approved, and nominees elected.

At the conclusion of the business session Vice-President Quay reported on the balance due on the Student Center Building Campaign, and then introduced Bryant M. Kirkland, '38 who is Chairman of the Synod's Committee for the Capital Funds Drive, and under whose inspiring leadership the campaign has gone forward. Dr. Kirkland presented a most encouraging report which showed that already the National Campaign had passed beyond the 55% mark.

Dr. Mackay spoke to the Alumni Association on "The Four-Fold Purpose and Task of the Seminary," which theme he further developed by way of The Christian Community, Vocation, Function and Mission. Dr. Mackay stressed in the beginning of his message "the need of a pattern of living together in unity with the new campus centre, a symbol and opportunity toward this communal goal."

Before Dr. Mackay spoke, Dr. Jones gathered members of the choir, present and former, together, which group presented as always, a few choice and favorite selections.

William J. J. Wiseman, 44, pronounced the Benediction.

ALUMNI NOTES

[1900]

Samuel I. Ward is now serving as pastor of the Arlington Church, Arlington, Kans.

[1905]

Joseph L. Weisley was awarded the Golden Key presented to members of the Class of 1902 at the Commencement of Muhlenberg College.

[1909]

Robert A. Cameron, who retired from the active ministry in 1950, has taken the position of Minister of Visitation in the First Church of Santa Ana, Calif.

Asa J. Ferry retired from the active ministry in 1951 and has been called as interim pastor of the First Church of New Rochelle, N.Y.

Herbert Booth Smith is now serving as interim pastor of the First Church of Salt Lake City, Utah.

[1914]

Herman Kuiper is now the pastor of the Second Christian Reformed Church of Redlands, Calif.

[1915]

John A. Mackay received an honorary degree of Doctor of Laws from the College of Wooster, Wooster, Ohio, at the 82nd Commencement.

[1922]

William H. Galbreath has received the honorary degree of Doctor of Divinity from Lafayette College, his alma mater.

William A. Powell is now Vicar of St. Alban's Mission, Newtown Square, Pa.

[1923]

Johann R. Euwema has assumed the pastorate of the Norwalk Manor Community Church, Norwalk, Calif.

[1924]

Wilhemus B. Bryan has received the honorary degree of Doctor of Humane Letters from Macalester College, St. Paul, Minn.

John M. Dykstra has been installed as pastor of Jarvis Reformed Church, Jarvis, Ontario, Canada.

[1925]

J. Jarden Guenther has received the honorary degree of Doctor of Divinity from the Philadelphia Divinity School.

George F. Kerchner has been called to the office of General Presbyter and Stated Clerk of the Presbytery of Erie, Pa.

David R. Stewart has assumed the pastorate of the church at Lengle, Wyo.

[1926]

Robert D. Steele has been appointed president of Carroll College, Waukesha, Wis.

August H. Wessels has been called to fill the position of Field Secretary of the American Leprosy Missions, Inc., Chicago, Ill.

[1929]

Frederick W. Cropp has accepted the pastorate of the Community Church, San Marino, Calif.

[1930]

Henry P. Bowen has assumed the pastorate of the Presbyterian Church, Lebanon, N.J.

[1931]

Richard Billingsley is now the pastor of the Church in Lyndonville, N.Y.

Harold Gordon Harold has received the honorary degree of Doctor of Divinity from Maryville College on the 25th anniversary of his graduation.

[1934]

Albert H. Cropp, Director of Indian work for the Board of National Missions, has received the honorary degree of Doctor of Divinity from the College of Wooster, Wooster, Ohio.

Robert J. Laughlin has been called to the pastorate of the First Church, Frankfort, Ky.

[1935]

Charles O. Springer is pastor of the Mount View Church, Seattle, Wash.

[1937]

Harold S. Faust is now pastor of the First Church of Beaver Falls, Beaver Falls, Pa.

J. Nelson Jackaway has a two point pastorate, one in Rehobotti, Pa., the other at

Sewickley in South Huntingdon Township, Pa.

Cyrus N. Nelson is President of the Gospel Light Press and is residing at 1214 S. Brand Blvd., Glendale 4, Calif.

[1940]

Scott T. Brewer is pastor of First Church, Encino, Calif.

[1941]

Hugh F. Ash is a chaplain with a paratrooper division at Fort Campbell, Ky.

Charles T. Theal has been called to the Trinity Church, Harrisburg, Pa.

[1942]

Elwood T. Dyson is pastor of the Chambers Memorial Church, Rutledge, Pa.

Ernest C. Enslin was installed as pastor of the First Church, Woodbury Heights, N.J.

Arthur C. Haverly is pastor of the First Church, Sigourney, Iowa.

James F. Moore is pastor of the First Church, Aberdeen, Wash.

Edward L. Schalk was elected Moderator of the Presbytery of Cleveland.

[1943]

Elton M. Eenigenburg has been appointed Professor of Historical Theology at Western Theological Seminary (Reformed Church in America) and is living in Holland, Mich.

Greer S. Imbrie, Chaplain in the U.S. Navy, is stationed in Key West, Fla.

[1944]

Leonard T. Boyd is pastor of Garvalia Church, S. San Gabriel, Calif.

R. Irving Deihl has received the degree of Doctor of Education from Teachers College, Columbia University, and Union Seminary, New York.

Joseph Kuehne, Jr. is pastor of the Grove Church, Danville, Pa.

Robert L. McCachran has been recalled to active duty as Chaplain, U.S.N.R., and is on leave from Adrian Church in Michigan.

Robert A. Murphy is pastor of the R. L. Wheeler Memorial Church, Omaha, Neb.

Howard N. Toriumi is serving as associate pastor of the Japanese Fed. Church of Christ in San Francisco, Calif.

John R. Tufft is the pastor of the new St. James Church in Tarzana, Calif., organized on Feb. 3, 1952.

[1946]

Chester J. Buzzard is now pastor of St. Paul's Methodist Church, Lancaster, Pa.

Jose A. Fernandez has received the degree of Doctor of Sacred Theology from Temple University.

Thomas H. McDill, Jr. is working on his Ph.D. at the University of Chicago preparatory to becoming Professor of Practical Theology at Columbia Theological Seminary, Decatur, Ga., in the fall of '53.

Richard E. Neumann is working with the Board of National Missions in West Palm Beach, Fla., in church extension.

[1948]

J. Leslie Inglis was appointed and commissioned to overseas service in Latin America by the Board of Foreign Missions.

Hershey Julien is studying the Portuguese language at the missionary school in Campinas, Brazil.

William R. Stackhouse has been appointed to American Presbyterian Mission, Yaounde, Cameroun, West Africa.

Eli F. Wismer, Jr. is now pastor of the Llanerch Church, Havertown, Pa.

[1950]

Stanley J. Barlow is temporary pastor of the Ensley Highland Church, Birmingham, Ala.

Benjamin M. Weir has been recalled as Chaplain in the U.S. Army and is stationed at Camp Roberts, Calif.

[1951]

Robert L. Briggs, Jr. of Forth Worth, Texas, has been elected Moderator of Fort Worth Presbytery for 1952.

Ming C. Chao is now working with the American Bible Society on their English Reference Bible and Concordance project.

Neill Q. Hamilton has been assigned by the Board of Christian Education to a College Evangelism Project (University Missions).

Donald E. Meeder is pastor of the West Alexander Church, West Alexander, Pa.

PLANS FOR CLASS OF 1952

Benjamin H. Adams, Jr., chaplain, U.S. Air Force.

James F. Anderson, plans incomplete.

Warren H. Ball, further study, Princeton Seminary.

Robert S. Barker, Missionary, Japan.

Glenn J. Bixler, minister at large, Calvary Church of Pine River Parish, Bayfield, Colo.

Jerry W. Bohn, pastor, Lawrence Road Church, Trenton, N.J.

William M. Boyce, Jr., chaplain, U.S. Army.

Robert M. Bradburn, pastor, Shawnee Church, Shawnee-on-Delaware, Pa.

George R. Buttrick, pastor, First Church, Sayreville, N.J.

Ralph S. Carpenter, clinical trainee, Federal Reformatory, Chillicothe, Ohio.

Milford W. Castrodale, Jr., pastor, First Church, Cordell, Okla.

Brian H. Cleworth, missionary-pastor, United Protestant Church, Palmer, Alaska.

William H. Cohea, Jr., College Evangelism, University Mission, Presbyterian Church, U.S.A.

Donald G. Cox, assistant pastor, First Church, Jackson, Mich.

Alexander Crossan, Jr., pastor, Middle Smithfield Church, E. Stroudsburg, Pa.

Charles A. Darocy, pastor, Duryea Church, Brooklyn, N.Y.

Donald J. Davis, assistant pastor, Northminster Church, Washington, D.C.

Elmer J. Davis, pastor, Westminster Church, Mifflintown, Pa.

William G. Devanny, chaplain, U.S. Army.

Charles Di Salvo, chaplain, U.S. Army.

Arlan P. Dohrenburg, further study, University of Cambridge.

Richard G. Douse, pastor, First Church, Yardville, N.J.

Leonard H. Evans, further study, Princeton Seminary.

Carl H. Geores, Jr., Sunday School missionary, North Leeds, Me.

Ruth Grob, Teacher of Bible and Ancient History, St. Catherine's School, Richmond, Va.

Shirley C. Guthrie, Jr., further study, Basel, Switzerland.

Doris Kissling Hamilton, married.

Clarence M. Harvey, plans incomplete.

James E. Herndon, pastor, First Church, Gulfport, Fla.

Dan E. Hiett, assistant pastor, First Church, Bethlehem, Pa.

Walter A. Higgins, Boys' Work Department, Y.M.C.A.

Roger W. Hillis, pastor, Parkland Church, Parkland, Pa.

John C. Holden, further study, Princeton Seminary.

Nelson O. Horne, assistant pastor, First and Trinity Church, South Orange, N.J.

William C. Howell, plans incomplete.

James R. Jackson, Jr., College Evangelism, University Mission, Presbyterian Church, U.S.A.

Thomas C. Jackson, chaplain, U.S. Air Force.

James V. Johnson, Jr., assistant minister, First Church, Pensacola, Fla.

Henry F. Jonas, chaplain, U.S. Army.

Hershey Julien, missionary, Caixa Postal 15, Campinas, São Paulo, Brazil.

Marisa G. Keeney, director of Christian education, Mt. Lebanon Church, Pittsburgh, Pa.

Clinton E. Kinney, associate pastor, First Church, Alhambra, Calif.

Donald R. Kocher, instructor, department of Religion, Lafayette College, Easton, Pa.

Robert E. Lakey, pastor, Taymouth Church, Birch Run, Mich.

Bruce O. Larson, assistant pastor, West Church, Binghamton, N.Y.

David E. Ling, pastor, First Church, Eatontown, N.J.

Raymond W. Lumley, pastor, Tribes Hill Church, Tribes Hill, N.Y.

Donald R. Lundquist, pastor, Mission Covenant Church, Cook, Minn.

Carl A. Luthman, pastor, Lafayette Federated Church, Lafayette, N.J.

John D. MacInnes, pastor, Stamford Church, Stamford, N.Y.

Philip R. Magee, assistant pastor, First Church, York, Pa.

Glen E. Mayhew, pastor, Ross Memorial Church, Stockton, Mo., and First Church, Caplinger Mills, Mo.

David M. McConaughy, minister and director of Christian education, San Juan Larger Parish, Colo.

Muriel L. McKune, director of Christian education, First Church, Toms River, N.J.

Anna J. Molden, plans incomplete.
Perry R. Monroe, pastor, Pluckemin Church, Pluckemin, N.J.
Emory R. Moore, pastor, Relay Church, Relay, Md.
George A. Munzing, pastor, Melrose Carmel Church, Philadelphia, Pa.
William V. Pietsch, assistant pastor, First Church, Dearborn, Mich.
George W. Plummer, assistant pastor, First Church, Bartlesville, Okla.
Merle E. Porter, pastor, West Mantoloking Church, Mantoloking, N.J.
William H. Proctor, pastor, First Church, Ozark, Ark.
Howard E. Pusey, pastor, J. Addison Henry Memorial Church, Philadelphia, Pa.
Roland R. Reed, institutional chaplaincy.
Harold W. Richardson, pastor, Congregational Church, Pomfret Center, Conn.
Charles Richey, pastor, Milford Church, Milford, Michigan.
Carolyn Tracy Richey, married.
Charles C. Robinson, pastor, Grace Church, Montgomery, and Muncy Church, Muncy, Pa.
Jay W. Rowen, assistant pastor, Drayton Avenue Church, Ferndale, Mich.
Isabel Ross, director of Christian education, First Church, Greenville, Miss.
Jean Ross, plans incomplete.
Marjorie R. Schauble, married.
Edward H. Schulte, pastor, Trinity Church, Phillipsburg, N.J.
Frederick A. Schutz, Jr., assistant pastor, Abington Church, Abington, Pa.
William E. Shea, pastor, First Church, Delanco, N.J.
Charles R. Sheppard, pastor, Dillonvale and Rayland Churches, Dillonvale, Ohio.
William E. Slough, pastor, West Avenue Church, Buffalo, N.Y.
John B. Smiley, pastor, First Church, Jamesburg, N.J.
Axel C. R. Smith, returning to Norway.
Dana H. Smith, pastor, East Moriches and Remsenburg Churches, Remsenburg, N.Y.
John E. Smylie, further study, Westminster College, Cambridge, England.
Paul L. Snyder, pastor, Brethren in Christ Church, Abilene, Kans.
Charles L. Sorg, pastor, Woodside Church, Troy, N.Y.
Kelmore W. Spencer, missionary, Korea.
Robert E. Stover, Sunday School missionary, Belfield, N.D.
Noble M. Streeter, pastor, Mill City and Mehama Churches, Mill City, Ore.
Henry B. Strock, pastor, Central Church, New Castle, Pa.
Alfred D. Sunderwirth, pastor, Winter Memorial Church, Casper, Wyo.
Frederick D. Sundloff, chaplain, U.S. Air Force.
Donald F. Taylor, pastor, Grandin and Hendrum Churches, Grandin, N.D.
Morton S. Taylor, missionary, United Mission in Mesopotamia in Iraq.
Thomas R. Teply, director, Loudonville Church School, Loudonville, N.Y.
John D. Thomas, pastor, Mt. Ida Church, Troy, N.Y.
Robert J. Thomson, pastor, Edgely Community Church, Edgely, Pa.
Kenneth R. Timkin, student-in-training, Episcopal Hospital, Philadelphia, Pa.
John E. Turpin, pastor, Bethel Community Presbyterian Church, San Leandro, Calif.
Richard L. VanDeusen, assistant pastor, Boulevard Church, Columbus, Ohio.
Henk S. Vigeveno, pastor, Absecon Church, Absecon, N.J.
Stanley B. Webster, navigator, U.S. Air Corps.
Robert A. Wieman, pastor, Naurdushaun Church, Orangeburg, N.Y.
Margaret L. Whitnah, plans incomplete.
William C. Young, III, pastor, Slate Ridge Church, Cardiff, Md.
John E. Zercher, pastor, Pequea Brethren in Christ Church, West Willow, Pa.

BOOK REVIEWS

The Book of Numbers: An Exposition, by Charles R. Erdman, Fleming H. Revell Co., New York, 1952. Pp. 142. $2.00.

The latest of the works authored by Princeton Seminary's gracious, scholarly and loveable Professor Emeritus of Pastoral Theology raises the scripture unit commonly called "Numbers" from the popularly conceived category of a record of vital statistics to a "Drama of Divine Discipline." Rightly interpreted in the light of New Testament revelation the fourth book of the Old Testament is shown by Dr. Erdman to be a present guide for contemporary Christian living.

Whether the reader be a novice or whether he has read and re-read the record as he follows the author in his grouping of material under three principal headings, "Preparation for the March," "Wanderings in the Wilderness" and "On the Borders of Canaan" he finds that many relationships become tangible which otherwise would be overlooked. For instance a reading of the scriptures alone would hardly impress the reader that although a span of forty years is involved in the inspired account, yet the narrative includes events which occurred only in the second and fortieth years of the sojourn. With skill Dr. Erdman preserves and strengthens the fascination involved in stories such as those of Joshua and Caleb standing as a minority ever-loyal to God's command, Miriam and Aaron jealous of their brother, Korah and his kin in rebellion against divinely ordained authority, the serpent of brass, and Balaam and his strange experiences.

For new Christians, young in the faith and sometimes confused and mystified by a recital of genealogies, censuses and ceremonial law, the employment of topical units in narrative exposition rather than a paragraph by paragraph treatment discloses the steady movement of God's irresistible purpose. Careful relating of the incident of the moment to preceding and subsequent history gives outline and proper setting to basic scripture truth.

For growing Christians the apt portrayal of essential elements in the wilderness experiences of God's people sets forth adequate case histories to establish anew the certainty of providential ruling and overruling for the ultimate good to those who love God and are the called according to his purpose.

For mature Christians judicious attention to types and symbols provides basic warnings, guidance and inspiration. For preachers and Bible teachers practical and suggestive ideas abound. Seldom, as here, does a minister upon reading a new book find idea after idea arranging themselves before his mind into sermonic coherence as he is intrigued with fresh thought wedded to old truth.

To live and write one volume which would enlighten the truth-seeker, strengthen the aspiring, renew the stalwart in the faith and inspire the Christian leader would mark a life as significant and worthwhile. To have written commentaries on thirty-one portions of inspired truth, with additional volumes in the making, is to have counted lastingly for the Lord. Each of the volumes by Dr. Erdman is a choice addition to Christian literature and the *Book of Numbers* merits a place in every home and study library.

W. Clarence Wright
Wilshire Presbyterian Church
Los Angeles, California

The Books of Kings (I.C.C.), by James A. Montgomery. Edited by Henry S. Gehman. Charles Scribner's Sons, New York, 1951. Pp. 576. $5.00.

Ever since word went out that Professor Montgomery was in the process of completing a commentary on the Books of Kings, its appearance has been eagerly awaited. Since an authoritative commentary on the Books of Kings in English has been wanting, it would fill a great need in the field of Biblical studies. Such a work having been undertaken by one of the truly great Biblical scholars of this past half-century assured that its appearance would be one of great moment. Having published his *Commentary on Daniel* (1927) in the same series, a work internationally recognized as a monument of

sound and thorough scholarship, it was a foregone conclusion that this study would occupy a position of equal significance in this field. Now that it has appeared all the goodly expectations aroused by the news that Professor Montgomery had been busily engaged in such a work have been more than rewarded.

Some indication of the problems facing the scholar in dealing with these historical books is set forth in the brief, but compact, Introduction. Among these mention may be made of the textual problem (involving the Hebrew text itself as well as the versions), the chronological problem (in particular, the calculation of the regnal terms and their synchronisms), and the internal problems (careful delineation between primary and secondary material as in the construction of the temple and the royal residence). Such problems in their complexity and elusiveness are enough to thwart and discourage all but the most learned of scholars. It requires the vast learning and multiple scholarly attainments and proficiencies of a man such as Professor Montgomery possessed to treat these matters competently and successfully. It also helps to explain why such a work in English has been so long in making its appearance.

Turning to the body of the *Commentary*, the plan there is to take a chapter or a part thereof (thought-blocks are the determining factor rather than the customary chapter and verse divisions) and to treat it fully. Where necessary a translation into English is given, either in part or in full, followed by an exposition that draws upon archaeological, linguistic, critical, and historical studies to illuminate the passage. Following each section thus dealt with is a block of material, printed in smaller type, wherein the technical matters relevant to each verse are treated in detail.

The advantage which such a plan possesses is that it makes the work of value to the scholar, who is well versed in such technical studies, as well as the non-technical student of the Bible. For the former, to go through this *Commentary* with care and thoroughness is to receive a training in those Biblical sciences necessary for scholarly work in this field to be obtained nowhere else in such brief compass. For the latter, the study of this *Commentary* will bestow a spiritual, theological and historical insight into one of the most significant periods of Israelitish growth and development that is unsurpassed for accuracy and wealth of material.

Over and above the excellencies of this book already set forth, mention should be made of certain other valuable assets which it possesses. Not the least among these is the extensive Bibliography containing references to a veritable library of authoritative works in the fields of history, archaeology, theology, geography, and philology which are relevant for Biblical study. At the close of the volume are to be found two convenient and valuable indexes. The one devoted to a "Select Vocabulary of Hebrew Words and Phrases" serves the double purpose of being a ready reference to the pertinent passages in the book itself, as well as a convenient lexicon for those passages outside the Books of Kings where such words are used. The other index lists places treated with archaeological comment and so can be used similarly.

No review would be complete without a word of praise in behalf of the editor of this book. As Jeremiah had his Baruch, Professor Montgomery had his Dr. Gehman. For reasons of health Professor Montgomery was not able to see his work through the arduous process of publication. But at hand there was, fortunately, one competent so to do, his former pupil and close friend, Professor Gehman. It is to Dr. Gehman that we owe a debt of lasting gratitude for the skill and patience required to revise and read the proofs prior to publication as well as having brought the Bibliography up to date and adding his own carefully worked out Biblical chronology of the period.

Though minor corrections and solutions to some of the unresolved problems may be made in the years ahead on the basis of new knowledge gained through scholarly research, this *Commentary* will be the standard work on the Books of Kings for a long time to come. Professor Montgomery having undertaken a staggering task, a task which only his many-sided scholarly proficiency and reverent spirit were equal to, has succeeded in blazing a trail for future scholars that will make their labors easier as well as point the way in which they must go.

Samuel S. Haas

Bloomfield College and Seminary
Bloomfield, N.J.

The Christian Interpretation of Religion, by Edward J. Jurji. The Macmillan Company, New York, 1952. Pp. 318. $4.50.

Professor Jurji of Princeton Theological Seminary gives us a refreshing approach to the world's religions in this highly readable book. Most studies of comparative religion, even when written by Christians, have left the reader with the impression that Christianity, while superior in many ways, is only another record of man's age-old and incurable search after God. From this it is too easy a step to the conclusion that all roads lead to God, if but the traveler is sincere. Dr. Jurji at once makes his different approach clear by defining religion as "the response of man to the holy and righteous call of God" and by assuming that His call is fully heard only in the Gospel. "Christianity," he says, "is the Gospel. Its central theme and its clue to religion consist in the Incarnation." God in Christ "offers an infallible criterion by which the religious heritage of a given people is to be evaluated."

But, maintains Dr. Jurji, this does not mean that God has not revealed Himself in nature. "In the light of the Gospel, a general revelation is manifest in almost all the religions of mankind." God's holy and righteous call "is received through the portals of reason, intuition, conscience and faith." The Bible makes this clear. The Christian can then gladly acknowledge truth in non-Christian religions, though too often general revelation has been perverted, or disregarded, or forfeited. But the Christian can accept no form of eclecticism, for "the Gospel of Jesus Christ requires a complete break with all other forms of religion."

After defining his Christianity-centered approach, rather than a so-called objective one, Dr. Jurji reviews the world's religions—the religions of primitives, those of antiquity, and the great living religions, which he lists as eight—Shinto, Hinduism, Confucianism, Taoism, Buddhism, Judaism, Islam and Christianity. He mentions also Zoroastrianism as a ninth but with few remaining adherents. In eight of the fourteen chapters in the book, the author describes these complex living faiths with singular clarity and balance, so that the lay reader can acquire an adequate understanding of the cultural setting, history, beliefs and influence of each of them. He finds much truth in them, but at comparable points again and again brings their claims to the touchstone of the Gospel.

In discussing the primitive religions, Dr. Jurji's exposition of the theory of an original monotheism among primitives, as developed by Father Schmidt and others, is not too convincing to this reviewer, but there is ample other testimony to the general revelation of God in primitive societies.

Throughout the book and particularly in two stimulating final chapters, the author brings out the truth, the richness and the adequacy of the Christian interpretation of religion. We find human compassion in Buddhism, for example, but "the redemptive love of God restores all religious conceptions of compassion to right perspective." So with the "open mind, benevolence, toleration, universalism, and mere fear or vision of the Eternal" in Asia's religions; in each case only the Gospel is the core of religion and the final revelation. Since this is so, the Christian Church is driven to a vibrant proclamation of the Gospel everywhere, a new determination "to interpret Christianity in terms appropriate to its genius and universality and commensurate with the relevance of God's truth to the needs of seekers throughout the entire world."

A book on comparative religions which finds its climax in a ringing imperative to Christian missions is something new in this reviewer's experience. The book is a "must" for missionary candidates and, with its carefully organized chapters, should be popular as a textbook in religion courses. It will make rewarding reading for all pastors and thoughtful laymen as well.

William N. Wysham

Board of Foreign Missions,
Presbyterian Church, U.S.A.,
New York City.

The Book of Thirty Centuries, An Introduction to Modern Study of the Bible, by Stanley Rypins. The Macmillan Company, New York, 1951. Pp. 420. $7.00.

The author of this book is professor of English at Brooklyn College of the College of The City of New York, but he shows that he has devoted considerable time to the study of the Bible. In view of the tremendous in-

fluence of the Bible upon the English language and our literature, it is fitting that a professor of English should join the ranks of Biblical scholars. In the year 1919 the same publishers issued an excellent work, *A Book About the English Bible*, by the late Josiah H. Penniman, who was professor of English Literature at the University of Pennsylvania and later became provost of that institution. Penniman wrote a lucid English, and his work still occupies a useful place in the minister's library. On the jacket of the book under review the publishers maintain that the author's "enthusiasm for his subject, reflected in a vigorous style, makes his volume eminently readable." Opinions may differ on this matter, but probably many readers will find that a certain vigor of style is lacking, and frequently the student will find that this is indeed not an easy book to read; it is packed full of detailed information.

There are nine chapters in the book with the following titles: Transmission of the Text, Nature of the Old Testament Text, Revision of the Old Testament Text, the Greek Text of the New Testament, Translation—Early Versions, the Printed Bible, Translation—Modern English, The Higher Criticism. These chapters are followed by copious learned notes (pp. 317-345), after which a brief bibliography appears. Pages 351-375 are devoted to tables giving information on the names, dates, and contents of various Biblical manuscripts. At the end of the volume the author gives an index of Scriptural passages cited and a rather detailed general index.

Apparently in this work all the Greek manuscripts of the Old Testament in a broad sense are regarded as Septuagintal, but the term Septuagint should properly be confined to the Old Greek previous to later translators, revisers, and the work of Origen. The Old Testament papyri (Ezekiel) at Princeton University should be designated as the John H. Scheide Biblical Papyri. Since the Samaritan Pentateuch is in Hebrew, it seems strange to refer to it as a version (p. 36). In speaking of the differences between the Masoretic text of Job and that of the Old Greek, we should consider seriously that many lines of the translator's *Vorlage* were omitted for theological reasons. The author is correct in doubting the place of Theodotion in the latter half of the second century of the Christian Era, and it is probable that this translator preceded Aquila. Just what the writer means by the Septuagintal Peshitto (p. 165) is not clear, since the Syriac Old Testament cannot be derived solely from a Greek text; each book must be tested on its own merits, and various influences will have to be considered. In discussing the text of the New Testament (p. 203), one should mention the text of Souter and the well-known edition of the Greek New Testament by Nestle (1936 and later).

This book can be used intelligently by ministers who know Hebrew and Greek; many details cannot be understood unless the reader has a working knowledge of the original languages of Scripture. The author has read extensively, and he quotes many authoritative works. The reader continually feels that an erudite man has written the book and placed at our disposal an immense fund of Biblical knowledge.

HENRY S. GEHMAN

The Hebrew Scrolls from the Neighbourhood of Jericho and the Dead Sea, by G. R. Driver. Oxford University Press, New York, 1951. Pp. 51. $1.25.

This monograph contains the substance of a lecture delivered in 1950 at Dr. Williams's Library in London, by G. R. Driver, fellow of Magdalen College and Professor of Semitic Philology, Oxford, who has published an article on the same theme in the *Hibbert Journal*, October, 1950. The scrolls discussed were discovered in 1947 and are now divided between two institutions. The Syrian Convent of St. Mark in Jerusalem owns a manuscript of the complete book of Isaiah, a commentary on Habakkuk, the so-called "Sectarian Document," and the apocryphal Lamech(?). The Hebrew University in Jerusalem has a portion of an Isaiah manuscript, four scrolls containing psalms or hymns called "The Praises of the Lord," and one containing "The War of the Sons of Light and the Sons of Darkness." Driver says that the most important of these documents is, in some ways, the complete Scroll of Isaiah, which has been edited by Professor Millar Burrows of Yale University, assisted by John C. Trever and Wm. H. Brownlee, and published by The American Schools of Oriental Research, New Haven,

1950. In this publication the entire Book of Isaiah is reproduced with a photograph of the text on 54 plates and a transcription of the same into modern Hebrew characters on the page opposite each plate. Thus the Book of Isaiah is available for class use or for private study.

It is said that the scrolls were found in a cave south of Jericho and 12 kilometres from the northern shore of the Dead Sea. The discovery of these manuscripts was heralded with great acclaim, but unfortunately there has been considerable controversy about their date. External evidence, such as the cloth in which the manuscripts were wrapped and the jars in which they were purported to have been kept, according to Driver, is useless for determining the date of the scrolls. The material on which they are written is leather and skins, but since it is not known how long leather may have continued in use beside parchment, no stress can be laid on the material. Some of the scrolls are ruled, but the copy of Isaiah published by the American Schools of Oriental Research is unruled. So no definite date can be determined from this quarter.

Under internal evidence he also considers palaeography. The cornerstone of the palaeographical argument is the Nash papyrus, and Driver cites various opinions for its date: Burkitt, first century B.C.; Trever, 50-25 B.C. or 25 B.C.; Sukenik, not before the first century B.C.; Albright, c. 150-50 B.C. In connection with these suggested dates, the author has a footnote: "Attempts to fix dates so closely on ground of script alone betray a naïve and exaggerated view of the possibilities of palaeography; this deals not in years or even often in decades, but most commonly in centuries." In referring to the extremes of dating the writer cites Dr. Birnbaum, who assigns the Isaiah scroll to c. 200-150 B.C., and Professor Lacheman who maintains that apart from archaisms the script is long after A.D. 250. Driver points out that archaism and conservatism are characteristic of religious circles, and he concludes that the arguments based on palaeography have been invalid.

Under internal evidence the author also discusses the evidences of orthography, and in this connection he points out the extent to which the *scriptio plena* prevails (e.g., *w* and *y* to denote long vowels); to him this suggests a "relatively late" date. The use of certain Aramaisms appears to indicate to him that the copyists were at home only in the Aramaic language. Furthermore the pronunciation of the second person singular pronominal suffix implies a development which took place after the time of Origen, if not of Jerome. In agreement with Professor Zeitlin, Driver believes that the Aramaisms, some late Hebrew words, and the errors in the text are far too numerous to have been admitted by a scribe who was copying a text written in a still living language; apparently he was reproducing mechanically what he did not clearly understand.

The writer also gives consideration to the division of the Isaiah text into paragraphs. The great Greek uncials (Vaticanus and Sinaiticus, 4th century A.D.; Alexandrinus, 5th century A.D.) reveal the completed process; the Isaiah scroll is in practical agreement with these and the Masoretic text. After a comparison with the Septuagint Driver concludes that the Isaiah scroll belongs rather to the period of the Vulgate; he would place the *terminus post quem* after the Tannaitic period, when popular texts had not been eliminated and the official text of the Masoretes was emerging. This would suggest a date between the Mishnah and the Talmud, i.e., somewhere between A.D. 200 and A.D. 500; he favors a date rather toward the end than the beginning of this period. For a *terminus ante quem* he chooses c. A.D. 800, but he admits that this is too late.

This little book gives an objective presentation and does not indulge in an emotional approach that will be misleading; the author has no theory to defend. In fact, the date of the Dead Sea Scrolls has not been definitely settled, but probabilities have been laid before us by the writer. Up to this time these scrolls have not changed the critical position concerning the books of the Old Testament. Professor Driver writes a clear style, and his brief treatise does not require much technical knowledge. The pastor who has not kept up his Hebrew can read this monograph with profit.

HENRY S. GEHMAN

Foundations in the Dust, A Story of Mesopotamian Exploration, by Seton Lloyd. Oxford University Press, New York, 1949. Pp. xii + 237.

One of the most fascinating chapters in the history of modern times is the story of archaeology. Beginning with the excavations at Pompeii in the middle of the 18th century, the scientific exploration of ancient sites and civilization has progressed to the point today where there is scarcely a region of the earth's surface that has not yielded some secret of the past to the scholarly digger. In his book *Foundations in the Dust,* Seton Lloyd, Technical Advisor to the Directorate General on Antiquities in Baghdad, deals with one very important aspect of this archaeological activity, namely, the history of the scientific excavations in Mesopotamia. In the first two parts of the book, the author gives the biographies of the great figures of British archaeology in this area, and in the third part he brings the story of the excavations and discoveries down to the present day. The material in the first part is rather badly arranged and the abundance of irrelevant biographical details leaves the reader unaware of the important contributions of some of the early travelers and explorers in this region. The book is heavily loaded on the British side of the archaeological work in Mesopotamia, with very little enthusiasm being shown for the magnificent expeditions of the Germans, Americans, and others in the last half century.

The author rightly defends the unscientific methods of the early excavators, since they had no precedents to follow, and were usually poorly subsidized. The unscrupulous manner in which the vast treasures, unearthed, found their way to European museums is also justified by the fact that only in this way could the Western world have been made aware of these things, and interest aroused in further excavations in remote and difficult places.

Fortunately, today, digging methods have changed, and an Antiquity Service for Iraq has been created which sees to it that a good portion of that which is excavated in the country is turned over to the Iraqi government.

CHARLES T. FRITSCH

The Interpreter's Bible. The Holy Scriptures in the King James' and Revised Standard Versions with general articles and Introduction, Exegesis, Exposition for each book of the Bible. In twelve volumes. *Volume VII: New Testament Articles. Matthew, Mark.* Abingdon-Cokesbury Press, Nashville, 1951. xxiv, 917 pp. $8.00.

The publishers of this great enterprise have so swamped the country with publicity and have so persuasively presented the rich content and the high qualities of this work that the reviewer's job seems to be superfluous. An army of outstanding scholars has been enlisted to bring to the minister and the general public the harvest of modern Biblical scholarship and most eminent preachers and teachers of homiletics have been entrusted with the task of expounding the Scriptures. A common arrangement has been adopted for all the Biblical books. In parallel columns the text is given in the words of the King James' and the Revised Standard Versions, then follows an exegesis in the form of a "gloss" explaining important or difficult terms and giving brief comments on the events narrated. Finally an exposition, in principle based upon the exegesis, informs the preacher of the use he can make of the text. While there can be no doubt as to the high scholarly qualities of the exegetes, one's judgment of the work will depend largely on its theological position. The editors have obviously been anxious to produce a work that would be acceptable to the overwhelming majority of American pastors. They guessed probably right, and what follows is definitely of the nature of a minority report.

This reviewer was struck by the way the supernatural is handled in the first volume. A distinction is obviously made between the mentality of the evangelists, who believed in miracles, on the one hand, and the judgment of the exegetes, on the other.

The exegesis of the first two books of the New Testament rests upon the assumption that the miracles recorded in the Bible were in fact not manifestations of the powers of the new age and thus supernatural, but rather natural events, though perhaps marvellous or sublime. Of the Daughter of Jairus, e.g., we learn that "to all appearance the girl was dead; on the other hand, medicine knows of cataleptic states, which can be mistaken for death. Since we have no way of investigating the event, we shall do well to avoid overconfident theorizing" (p. 358). A similar suspense of judgment characterizes the record of the Virgin Birth, and the ex-

positor heeds the exegete's advice by passing it over in silence. Whether Jesus predicted his Resurrection in connection with his suffering (Matt. 16:2a) is doubtful; the expositor asks himself whether "the power of detailed prediction . . . accords with Jesus sharing our humility" (p. 453). The same kind of indefiniteness characterizes the exegesis of Mark, e.g., with reference to Jesus' walking on the sea (Mark 6:25-52) the exegete tells us that "the Gospel miracles . . . are best left as they stand. Whether viewed by us as historic facts, as poetic elaborations, or as symbols of faith, they are indispensable *as miracles* for the interpretation, not only of the Gospel of Mark, but also of the early evangelical tradition underlying Mark" (p. 742). These instances will suffice to characterize the metaphysical background of this volume.

The fourteen articles that open the volume deal with the language and the making of the Gospels and the history of Jesus and the Early Church. They are all on a high level of scholarship and learning. But there again one wonders whether Jesus is actually considered as the agent of God's saving purpose. What perplexes the reader is the vagueness and the ambiguity of language so frequently used. One would feel happier if a clear and unequivocal rationalistic position were taken throughout. Instead one encounters a kind of "mysticism" that leaves room for various interpretations. The result is at times a theology that dangerously borders on Unitarianism, and at other times a concept of faith, in which everything seems to depend on what man does, rather than on the acceptance of the things the risen Lord is doing for us.

The pastor may imagine that he can get along with such veiled language; the layman, who comes to the Gospels out of a spiritual need, will certainly insist that we tell him whether or not Jesus is the only-begotten Son of God, who was sent by the Father, that in him alone we should have salvation.

Otto A. Piper

The Pauline Eschatology, by Geerhardus Vos. Eerdmans. Grand Rapids, 1952. VII, 365 pp. $5.00.

Anybody familiar with Dr. Vos' work will be glad to know that his *Pauline Eschatology*, hitherto accessible only in an out-of-print private edition, is now available again. This book is the most systematic work of Princeton's former Professor of Biblical Theology, and in the twenty years that have elapsed since it was published first, it has not lost a bit of its outstanding value. The reason for this is to be found in Dr. Vos' method. He approaches Biblical Theology from an exegetical rather than a historical viewpoint. That is to say, he does not waste his time in an attempt to establish questionable historical lines of connection between Paul's thought on the one hand, and Jewish or Iranian or Hellenistic apocalyptic, on the other. Such historical investigations, interesting as they are to the student of the Hellenistic age, hardly contribute to our understanding of Paul's theology. Dr. Vos rather starts with an examination of Paul's Epistles, and he interprets Paul's ideas out of their natural context. Giving priority to exegesis has a twofold advantage. First of all, one can be certain that the result is the genuine thought of Paul, and secondly, a firm standard of comparison is thereby gained. Thus Dr. Vos is able to show that Paul's eschatology is rooted in the Old Testament, and while the apostle has adopted elements from the apocalyptic of the Jewish inter-testamental period, his perspective comes closer to the former than to the latter.

This is to be seen above all in two features that Dr. Vos rightly singles out, viz., the close connection of Paul's eschatology with history, and its organic relation to soteriology. The author does not succumb to the temptation to press the whole of Paul's thought into a highly elaborated logical system. His method is rather topical and more intent upon pointing out the intrinsic connections than to enslave Paul by means of systematic consistency. Unlike Dispensationalism, which transforms New Testament eschatology into a cosmic show, performed for the benefit of the elect, Paul considers eschatology as the framework of the final execution of Christ's purpose. Seen in that light eschatology is not the mark of an antiquated mentality, of which the modern theologian has to dispose as soon as possible, but rather an essential feature of the Christian truth, because in it God manifests his relation to time.

The second edition includes as an appendix Dr. Vos' article on the eschatology of the

Psalter, reprinted from the Princeton Theological Review, January, 1920.

Otto A. Piper

Jesus, The Revelation of God. His Mission and Message according to St. John, by C. J. Wright. Hodder and Stoughton, London, 1950. 408 pp. 25s.

In a way this is a separate issue of the author's portion of *The Mission and Message of Jesus* by H. D. A. Major, T. W. Manson and C. J. Wright (1937). But anybody who is familiar with that work will soon realize that in this volume there is not only embodied an increased amount of material but also that the interpretation has deepened in many respects, as we would expect of an author who has matured with his work. Basically, however, and in large sections textually, too, it is the same book.

Dr. Wright is fully familiar with the many critical problems related to the Fourth Gospel. Unlike a host of advanced critics, however, he holds that a considerable number of "difficulties" have their origin in the critics' minds rather than in the nature of the book. While he thinks, e.g., that John has his own way of handling the chronology of Jesus' ministry he rejects as untenable the hypothesis of displacement of the pages of the book as well as that of composite authorship. He designates his method as psychological exegesis meaning thereby that he aims above all at understanding the Gospel out of the experience and the inner life of the author. With an increasing number of modern scholars he discovers throughout the Gospel a Hebraic rather than a Hellenistic mentality. The evangelist was a powerful thinker; not a gnostic of unbridled imagination and speculation, however, but rather a man of a profound spirituality who would ponder over what the encounter of Jesus had meant for his own life.

Dr. Wright's "psychological" exegesis excels over that of many other interpreters by the fact that he identifies himself with the evangelist's experience and thus humbly follows his guidance, while a good deal of modern exegesis of John, notwithstanding the critics' erudition and sagacity, suffers from the patronizing attitude they take towards the writer of the Gospel. The style of this commentary is graceful. The interpretation is richly adorned by quotations from Christian and non-Christian writers. While in a number of critical questions, particularly in that of the authorship of the Gospel, this reviewer does not fully agree with the British author, he, nevertheless, considers this work as the most helpful and adequate modern exposition of the Fourth Gospel in the English language.

Otto A. Piper

Theology of the New Testament, by Rudolf Bultmann. Vol. I. Translated by Kendrick Grobel. Charles Scribner's Sons, New York, 1951. 366 pp. $3.50.

The return to Biblical Theology, one of the outstanding features of recent Biblical scholarship, has not yet yielded a systematic and comprehensive presentation on the part of Anglo-Saxon theologians. Thus the English translation of Dr. Bultmann's great work, published simultaneously with the original German edition, will certainly be greeted enthusiastically by all those students of the New Testament, who are anxious to see the numerous monographic studies integrated into a total view.

This is the first of two volumes. Both chapter headings and the amount of space devoted to the various parts are indicative of Dr. Bultmann's view of New Testament Theology. The message of Jesus (just 32 pages!), the kerygma of the earliest church (30 pages) and the kerygma of the Hellenistic Church aside from Paul (120 pages) are introduced as "Presuppositions and Motifs of New Testament Theology." Almost one half of the first volume is devoted to the theology of Paul. The second volume will deal with the theology of John, and the "Development Toward the Ancient Church." Such an arrangement is in line with the view adopted by Form Criticism according to which the New Testament is to be studied as a document of the early church, while the scholar is unable to disentangle more than fragments of the teaching of Jesus and of the Primitive Church. Also indicative of Dr. Bultmann's existentialism is the arrangement of Paul's thought. It is divided into two chapters, one dealing with man prior to the revelation of faith, and the other one with man under faith. That is to say, the message of Paul is seen as man-centered, not Christ-centered.

The student who uses this book must therefore keep in mind that the contents of the New Testament is presented upon the basis of an historical hypothesis, and that there is ample room left for other perspectives, some of them more plausible than the one adopted by the Marburg professor. In this reviewer's opinion, it is in the details rather than in the total conception of New Testament Theology, that the author makes his most distinctive contribution. Dr. Bultmann's wide and solid learning manifests itself on every page. While he discusses in the first place German books and problems raised by German scholars, he is one of the few Continental scholars thoroughly familiar with the English literature. Dr. Bultmann has attempted to cover as many points as possible within a restricted compass. At many occasions he had inevitably to confine himself to mere hints. Thereby the reader who is not fully familiar with the problems will at first often be baffled. He will soon realize, however, that it pays to reread the book.

The translator has done an excellent job. Being faithful to the original text he has nevertheless increased its clarity to a certain extent. He is also to be commended for supplementing the author's bibliography by a number of English works.

OTTO A. PIPER

The Books and the Parchments, by F. F. Bruce. Pickering & Inglis Ltd., London, 1950. Pp. 259. 12s/6d. (Available in U.S.A. at Fleming H. Revell Company, New York City.)

In view of the continuing discovery of additional manuscripts of both the Old Testament and the New, descriptive handbooks of textual resources become inadequate within a comparatively short time. One of the most recent books which deal with this field of investigation is by Professor F. F. Bruce, the head of the Department of Biblical History and Literature of the University of Sheffield, England. It is in every respect an admirable volume. Professor Bruce, who is editor of *The Evangelical Quarterly*, knows how to write on technical subjects in an interesting and engaging manner. Here the reader has presented to him a summary of the most recent research, not only on topics pertaining to the textual criticism of the Old and the New Testament, but also chapters dealing with a wide variety of topics not usually found in more recent textual treatises. The author gives consideration, for example, to such additional topics as the original languages of the Bible, the scripts in which it was written, the apocryphal books, the canon, and the most important editions of the English Bible. On all of these topics Professor Bruce manages to present an extraordinarily large number of pertinent facts, well-fortified with ample documentation, and undergirded throughout by "the conviction that (in the words of the *Shorter Catechism*) 'the word of God, which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy Him,' and thus attain the chief end and highest good of our existence" (pp. 5-6).

For *multum in parvo* which both the lay reader and the specialist may read with pleasure and profit, this volume may be highly commended.

BRUCE M. METZGER

St. Augustine, Against the Academics, translated and annotated by John J. O'Meara. The Newman Press, Westminster, Maryland, 1950. Pp. 213. $3.00.

Tertullian, Treatises on Marriage and Remarriage, translated and annotated by William P. Le Saint. The Newman Press, Westminster, Maryland, 1951. Pp. 196. $3.00.

These two books are volume 12 and 13 respectively of the excellent series, *Ancient Christian Writers*, under the general direction of Professors Johannes Quasten and Joseph C. Plumpe of the Catholic University of America. In accord with the pattern established by their predecessors, each of these volumes contains a succinct historical introduction, a translation of the ancient author into clear and idiomatic English, and concludes with a relatively lengthy section devoted to annotations of various kinds, grammatical, literary, theological, and historical.

Augustine's *Against the Academics* is a dialogue purporting to give a report of a philosophical discussion between himself and

several young friends at a time shortly after his conversion in 386. Its intrinsic merit as a contribution to the theory of knowledge is slight (for it comes from an early period of Augustine's mental and spiritual development), but it is an important source of evidence which bears directly upon two important controversies dealing with Augustine. One of these two problems is, What importance did Augustine in 386 attach to Neo-Platonism as compared with Christianity? This question, debated with much vigor by Continental scholars during the last half century, has received little notice in English. O'Meara agrees with those who regard this dialogue as affording substantial evidence that "Augustine's acceptance of Christianity in 386 was sincere, full, and as it is (rhetoric apart) represented in the *Confessions*" (p. 21).

The second problem relates to the identity of the Neo-Platonists whose writings admittedly played a striking part in Augustine's conversion. According to the editor of the *Contra Academicos*, both Plotinus and Porphyry were the main sources of Augustine's Neo-Platonism, and of the two, Porphyry seems to have played the more important, and what seems to be a decisive, role.

The three treatises of Tertullian on marriage and remarriage, which Le Saint edits, are works of considerable interest and importance. On the one hand they assist the historian in tracing Tertullian's gradual deterioration from orthodoxy to the harsh extremes of fanatical Montanism. On the other hand, passages in these works touch upon questions of ecclesiastical discipline, moral problems, and liturgical practices, which do much to clarify and illustrate the Church's code and cult at a very early period in Christian antiquity.

Of the three treatises the *Ad uxorem*, which is the earliest and therefore the most orthodox, contains passages of real beauty and concludes with an appreciation of Christian marriage which is unsurpassed in patristic literature. Here Tertullian begs his wife, should he die first and she decide to remarry, to make certain that she marries in the Lord, that is to say, that she marries another Christian. In his later works Tertullian, as is well known, takes the position that a second marriage after the death of a spouse (digamy) is tantamount to adultery. In these treatises he uses all his pyrotechnic powers of persuasion and casuistry to make his point.

Needless to say, the scholarly competence of the editors of these two volumes is above reproach.

BRUCE M. METZGER

Commentary on the Gospel of Luke, by Norval Geldenhuys, with Forewords by Ned B. Stonehouse and F. F. Bruce. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1951. Pp. 685.

This valuable commentary is the first to be published of a contemplated seventeen-volume project, *The New International Commentary on the New Testament*, by "scholars in Europe, South Africa, and America whose Christian convictions are of a distinctly Reformed expression." The author is a minister in South Africa where he is well known as a prolific writer. At present he is in Cape Town as Director of Publications of the Dutch Reformed Church.

The aim of this volume and, as a matter of fact, of the whole series, as summarized by its general editor, Ned B. Stonehouse, is ". . . to provide earnest students of the New Testament with an exposition that is thorough and abreast of modern scholarship and at the same time loyal to the Scriptures as the infallible Word of God."

A thorough Introduction precedes the exposition in which the text is dealt with verse by verse. Critical matters are treated in well-documented footnotes at the end of subdivisions. The value of the commentary has further been increased by the treatment of certain vital and recurring matters such as "The Supernatural Elements in [the] Nativity Story," "The Enrolment Under Augustus," "The Virgin Birth," "Demon-Possession," "Fasting," etc. and by an appended excursus on "The Day and Date of the Crucifixion."

In harmony with the broad purpose quoted above the author frequently takes issue with critical attitudes and consequently gives us a commentary with polemic-apologetic tendencies, which, however, do not lessen its force and quality. He is thoroughly acquainted with basic literature on his subjects as the footnotes amply indicate, but has not altogether escaped the danger of too heavy reliance on authorities. This defect is more

than compensated for by an elaborate, lucid, and usually practical exposition marked by an element of vivid imagination which captures the attention of the reader. He succeeds to treat his material in such a fashion that the reader feels he is in the presence of matters of supreme importance for mankind. The commentary reflects Mr. Geldenhuys' experience as a pastor and preacher, his deep sense of the sublimeness, and his respect for the sacredness of the Bible and its history. It is in this sense that it can be described and recommended as devotional, stimulating, and thought provoking.

DANIEL J. THERON

The Study of the Bible in the Middle Ages, by Beryl Smalley, Philosophical Library, New York, 1952. $7.50.

The first edition of this work was published in 1941. The second edition is now issued in a carefully revised and enlarged form. It incorporates a number of the author's recent historical studies together with many source references not included in the earlier edition. The former chapter on the Friars has been recast and expanded, and the conclusion has been completely rewritten. A more precise title for this book would be *The Study of the Bible in Latin from 800 to 1300 A.D.* Because the medieval scholars acknowledged two inseparable authorities, the sacred page and the Church Fathers, Miss Smalley opens the present study with a survey which deals primarily with the Latin Fathers.

The standard Latin text of the medieval period was the revision of the Vulgate presented by Alcuin to the newly crowned Charlemagne on Christmas day 800 A.D. Using this historical landmark as a starting point, Miss Smalley first traces the study of the Latin Bible in the Monastic and Cathedral schools. Two typical modes of study as employed in these schools are treated. First, *the Gloss.* These annotations written in the margins and between the lines of the manuscripts consist mainly of selected extracts, picked at random, as Miss Smalley says, "like flowers from the gardens of the Fathers." The masters of the twelfth century used these glosses as set texts for their lectures. Second, *the Quaestio.* Theological questions were introduced by the scholars to "tunnel underneath their text . . . to reconstruct the logical process in the mind of the author." Thus a new exegetical instrument was formed for the study and teaching of the Bible in these schools.

Miss Smalley devotes about one third of her treatment to the work and influence of the Abbey of St. Victor at Paris founded in 1110 A.D. She concentrates her attention upon the three Victorines who made the most significant contributions to the study of the Latin Bible: Hugh (1118-1141); Richard (1153-1173); and Andrew (c. 1147-1175). The latter parts of her treatment are devoted to the work of three other masters of the sacred page who continued the Victorine tradition: Peter Comestor (died about 1169); Peter the Chanter (died 1197); and Stephen Langton (died 1228). Also treated are the work and influence of the Dominican Friars beginning at St. Jacques, Paris, 1229, and in conclusion, the form and content of thirteenth century commentaries are discussed.

The common reader will enjoy these pages as well as the specialist. For the lay reader Miss Smalley offers a free translation of all her source references. Her biographical sketches abound in shrewd observations on human nature which contribute essentially to the interest of her exposition and make her characters live. At the same time these sketches offer vivid illustrations of medieval modes of study and teaching. The modern Biblical student is shown why medieval scholarship preferred Hebrew to Greek and why rabbinic methods of study exercised such a profound and lasting influence upon medieval principles of interpretation. For the serious student of history Miss Smalley presents her Latin source material in footnotes. The extensive passages from Andrew's Commentaries, referred to but not included in footnote references, are printed in an appendix. In its newly revised form this book is a solid contribution to Biblical and medieval studies.

HOWARD TILLMAN KUIST

Church and Ministry, by George D. Henderson. Hodder and Stoughton, London, 1951. Pp. 224. 10s/6d.

It is well known that recent ecumenical discussions, looking towards the reunion of the non-Roman churches of Christendom,

have encountered their acutest difficulties in dealing with questions about the Church and the Ministry, i.e. questions concerning church order. It is such matters, for example, rather than questions of doctrinal belief in the strict sense, which separate High Church Episcopalians from the rest of their Protestant brethren.

In this volume—the Baird Lecture for 1950—Dr. George D. Henderson, Professor of Church History in Aberdeen University and a distinguished Church historian, examines "some of the more characteristic features of Scottish ecclesiastical experience with particular reference to their bearing upon the difficulties and opportunities of organized Christianity in the contemporary world" (p. 194). In successive chapters of his book Dr. Henderson deals with the Word, the Marks of the Church, Unity, "Multitudinous and Gathered," i.e. the Church-Sect problem, Catholicity, Apostolical Succession, and Parity—i.e. virtually all the questions which are causing such difficulty in present-day ecumenical negotiations.

Those who are familiar with Dr. Henderson's previous studies in the field of Scottish Church History will recognize his characteristic features in the present volume. As the footnotes abundantly demonstrate, he has done an immense amount of reading, especially among the Scottish divines of the sixteenth and seventeenth centuries. He has sifted his material, and, in the light of it, has rendered judgments which are acute as well as sane and balanced. Though he exhibits a genuine catholicity of spirit, it is hardly to be expected that his conclusions will satisfy all churchmen: his verdict on the question of apostolic succession will not find much favor with Anglo-Catholics, for example. But the conclusions which he has reached in this book should tend at least towards the clarification, if not the solution, of some of those problems of church Order which constitute such a stumbling-block to corporate reunion in non-Roman Christendom.

NORMAN VICTOR HOPE

Renaissance to Reformation, by Albert Hyma. Wm. B. Eerdmans Publishing Company, Grand Rapids, 1951. Pp. 591. $6.00.

Dr. Albert Hyma, Professor of History at the University of Michigan, is a recognized authority on that period of European history covered by the later Middle Ages, the Renaissance and the Reformation. In this field of specialization he has written several important works; and in this present volume he has concentrated the essence of his findings.

Dr. Hyma begins by dealing in some detail with the main forces which operated in Europe on the eve of the Protestant Reformation, and which in some measure contributed to it—such forces as the "Devotia Moderna," which originated with Gerard Groote, the Dutch mystic, educator, and reformer; and Christian Humanism, whose leading representative was Erasmus. In his treatment of the Reformation movement itself Dr. Hyma gives first consideration to the life and work of Luther and Calvin, primarily in theology and church reform, but also in politics and economics. He gives a briefer account of the Anabaptists—particularly the Mennonites—as representing the "left wing" or radical group of sixteenth century reformers. Then he outlines the story of the Reformation movement in England and Scotland; and he concludes with a chapter on "The Reformation in Retrospect."

This book of Dr. Hyma has at least two great merits. For one thing, his ideas and interpretations are based on thorough study of the primary sources—e.g. the works of Luther and Calvin and Erasmus—from which he quotes extensively. Again, he views the Reformation in its proper light, namely, as at bottom a profoundly creative religious movement. To be sure, as he readily admits, it was affected by political and economic factors, such as the rise of the spirit of nationalism. But its primary motivation in the minds and hearts of its leaders was neither political nor economic, but religious, to wit, the desire to recover the essential New Testament Gospel of justification by God's grace through faith in Jesus Christ His Son, in its purity and availability.

Because Dr. Hyma has based his book on first-hand study of the sources, he is able to set the record straight on certain important but much-disputed questions. In particular, he deals critically with the famous—or notorious—thesis of Max Weber, that Calvinism is the foster-parent of capitalism—a thesis accepted in principle by Ernst Troeltsch and others. By citing the writings of Luther and Calvin, he shows—quite conclusively, in the judgment of the present reviewer—that

these two great reformers were virtually identical in their economic views, and that neither was particularly friendly to capitalism. Indeed, before Calvin's day and even before Luther's, capitalism in its modern sense was growing up on soil which was Roman Catholic, namely in Italy.

Altogether, this book contains a valuable and authoritative account of the perennially interesting and deeply influential Reformation movement. It deserves to be widely read and pondered.

NORMAN VICTOR HOPE

The Reformation of the Sixteenth Century, by Roland H. Bainton. The Beacon Press, Boston, 1952. Pp. 276. $3.75.

For some years Dr. Roland H. Bainton, Titus Street Professor of Ecclesiastical History at the Yale University Divinity School, has been recognized as a leading authority on the Protestant Reformation. He has written scholarly articles about it in learned religious periodicals. In 1950 he published his prize-winning life of Luther, *Here I Stand*, which has taken rank as one of the best-informed and most discerning of all Luther biographies. In 1951 he issued a series of shorter studies of some Reformation characters, under the title *The Travail of Religious Liberty*. Now he has written a popular account of the Protestant movement as a whole, entitled *The Reformation of the Sixteenth Century*.

Dr. Bainton recognizes four main types of Reformation churchmanship—Lutheran, Calvinist or Reformed, Anabaptist, and what he calls "another form . . . (whose) characteristic notes were mysticism and rationalism" (p. 123). This fourth type, which he describes as a "tendency rather than a movement," he treats in a chapter on "The Free Spirits." Of the Church of England, which is usually thought of as a distinctive kind of Reformation product, he says that "though an independent organization (it) scarcely constituted a divergent type. In Church-State relations and in the attitude to liturgy and music, the affinities were with Lutheranism. The doctrine was frequently Calvinist, though infiltrations from Renaissance Enlightenment were persistent" (pp. 78-79). Dr. Bainton not only gives a succinct account of the Reformation movement in its different forms, but he describes its basic principles as "above all else a revival of religion" (p. 3); and he seeks to appraise its effects on politics and economic life. At the end of the book he has added a most useful bibliography.

Though short in length and popular in style, this book is clearly the fruit of intensive research, prolonged reflection, and ripe judgment. Written with grace and clarity and lit up occasionally by humorous flashes, it seems certain to become the best brief introduction to the Reformation movement of the sixteenth century.

NORMAN VICTOR HOPE

A Protestant Manifesto, by Winfred E. Garrison. Abingdon-Cokesbury Press, Nashville, 1952. 207 pp. $2.75.

One effect of the increased tension between Roman Catholicism and Protestantism in America during recent years has been the publication of quite a number of books expounding the distinctive tenets of the two rival faiths. In this volume, Dr. W. E. Garrison, formerly Professor of Church History at the University of Chicago, makes his contribution to this discussion under the title *A Protestant Manifesto*.

The argument of Dr. Garrison's book may be summed up thus. Protestantism has certain basic convictions which it shares with all other great religions: for it believes in the spiritual ground of all reality, in the moral order of the universe and in ethical conduct as an integral aspect of religious response. Secondly, Protestantism holds certain beliefs in common with other branches of Christianity, notably Roman Catholicism and Eastern Orthodoxy. These common Christian beliefs include the Fatherhood of God, the Saviourhood of Jesus Christ, the Church as Christ's Body, the Bible as a book of unique religious value, and the relevance of Christianity to personal and social morality. Thirdly, Protestantism has certain distinctive convictions of its own, which mark it off sharply from Roman Catholicism—notably the conception of justification by faith, the idea of holy vocation for all who are in Christ, the priesthood of all believers, and the sufficiency of Scripture as the final rule of faith and conduct. Because it holds such beliefs, Protestantism rejects certain features of Roman Catholicism which it regards as alien to the true nature of the

Christian faith: in particular, the Romanist idea of the Pope as the personal vicar of Christ, the priesthood as bestower or withholder of forgiveness, and the idea that the Church has the right to use force in order to suppress dissent from its teaching. Finally, Dr. Garrison contends that Protestantism, though it is divided in certain aspects, has a relevant and indeed indispensable message for the modern world, namely, the New Testament Gospel of God's redemptive grace freely offered to all who will trust in Jesus Christ as Saviour, and obey him as Lord.

Like all of Dr. Garrison's other writings, this book is based on adequate knowledge and is written in a clear and vivid style. Its essential merit lies in its emphasis on the positive content of Protestantism and its present-day relevance as a much needed message of salvation. It will undoubtedly get the wide circulation which it assuredly deserves.

NORMAN VICTOR HOPE

God's Word in Man's Language, by Eugene A. Nida. Harper & Brothers, New York, 1952. Pp. 180. $2.50.

Two years ago Dr. Nida gave the Missions Lectures at Princeton Theological Seminary. A good deal of the material presented then is now published in this book with a number of added chapters.

It may be that the author himself falls into the pit against which he warns of being too sure about the rendering in another language of any portion of Scripture. It is quite easy to pick out flaws in any translation of the Bible, and so the many instances of mistakes as recounted here may often be humorous but fail to give the whole picture of the inspired translation of the Word into all the main languages of the world and a host of lesser tongues and dialects. When we have finished all the book we see this modern miracle of translation and publication in better perspective.

Dr. Nida is among the best qualified of all men to train people in language structure and phonetics; since he joined the American Bible Society he has also had contact on the field with scores of tongues and has met the translators in the environment of the people with whom they live and for whom they are making God's Word available. He is, therefore, well qualified to tell this wonderful and dramatic story of giving the Gospel to every man in his own tongue.

There are many fine illustrations here and ideas that will intrigue the minister in both his discussion of the original Bible languages and how the search has gone forward in a thousand tongues to find the nearest equivalent to Christian terms. This takes not only a knowledge of the language far beyond that of most people, but also an understanding of the psychology and culture of the people, which is only the reward of years of earnest effort. Most translations are indeed by committees with those who speak the language as a mother tongue working beside the foreigner who should have an intimate knowledge of the original.

The book is written for all Christians, and especially pastors should find in it much help for sermons and missionary talks as well as a deeper understanding of the tremendous task of presenting the Gospel to every man in his own tongue and the labor beyond computation which is going into this dramatic world campaign.

J. CHRISTY WILSON

Doctor in Buckskin, by T. D. Allen. Harper & Brothers, New York, 1951. Pp. 273. $3.00.

Here is a charming story with the warp and woof of real history and the heroic lives of the pioneer missionaries to the Northwest. How much better it would be if every pastor and church member could read this novel of real missionary life rather than most on the list of best-sellers.

Here is a real classic in the field of National Missions, and it alone would be a worthy memorial of the sesqui-centennial year of our Presbyterian Board. It is a gripping story, and the authors must have done a long and successful job of research, for the descriptions of the country, pioneer times, Indian ways, the Washington of President Tyler and Daniel Webster all give the ring of true authenticity.

In truth the story *is* most convincing. One feels very deeply as he reads that he is there and that these things are really taking place.

The flap of the book tells us that "T. D. Allen stands for Terry and Don Allen, the co-authors of *Doctor in Buckskin*." As we understand it, the book is written by a husband-wife combination well known to the

National Board and our Church, but the name "T. D. Allen" is only a pen-name. Be that as it may, they have produced a great story that held this reader's interest from start to finish.

We all need to be reminded of Doctor Marcus Whitman and his "wheels" as he literally carried and swam wagons out to Oregon to prove to an unbelieving government that it could be done. Here is the pioneer work of medical missions in the hands of great trail blazers. Doctor Marcus Whitman and his beautiful wife, Narcissa, live again. This story should certainly make a great movie.

When we think of the tremendous developments in the Northwest now it is a fitting time to live again with the pioneers who saved this country for our nation and, even though a tragedy, this book gives us a wonderful sense of thanksgiving to God that He did raise up such people to carry the Gospel and in the name of the Great Physician reclaim the wilderness.

J. Christy Wilson

Christian Egypt: Church and People, by Edward R. Hardy. Oxford University Press, New York, 1952. Pp. 241. $3.50.

The main concern of this book is with the days of splendor of the Alexandrian Patriarchate, from the Council of Nicaea to the Arab conquest. To this important epic, the early history of the Church forms a necessary introduction, and the later story of Egyptian Christianity under the Crescent, a natural epilogue. The author who is professor of church history at the Berkeley Divinity School, New Haven, Connecticut, is recognized as a foremost authority in the field of Eastern Christianity.

Professor Hardy's purpose in writing this book was twofold. First, he aimed to bring together the documentary and literary sources on the history of Egypt and her Church; second, he sought to illustrate in this particular connection the inter-relation of nationalism and Christianity.

The central fact, then, around which the narrative is built, is the interaction of the native Egyptian and Greek elements in the Church of Egypt. The study therefore centers in the period of splendor, from A.D. 325 to 641, when the Bishops of Alexandria and their Church figured prominently in ecclesiastical history.

Thus unfolds the dramatic story of primitive Christianity in the land of the Pharaohs, the adventurous battles of Athanasius and many of his successors in defending the faith, as they held it, against emperors and sometimes the rest of the world, the flight to the desert from which came the strangely practical wisdom of the early monastic fathers, and finally the reversal of fortune on the eve of the Arab conquest of 641, which made Egypt a Moslem country ever since.

The story told here is sober and fascinating. It offers a brilliant background for the study of the Coptic Church in particular, and Near Eastern Christianity generally.

Edward J. Jurji

China, Japan, and the Powers, by M. E. Cameron, T. H. D. Mahoney, and G. E. McReynolds. The Ronald Press Co., New York, 1952. Pp. 682. $6.50.

What China was before the revolution, how that revolution began and developed, and where it is tending today, constitutes one of the major themes of this book. Traditionally, the Chinese classics are the clue to Chinese thought and religious life; for the early Confucianists were redoubtable idealists, advocates of righteousness for righteousness' sake, although the lack of scientific development among them is equally to be noted.

As one of the main bastions against the spread of Communism from the Asiatic mainland toward the West, Japan also receives detailed consideration in the volume. The authors who hold teaching positions, respectively, at Mount Holyoke, M.I.T., and the University of Connecticut, affirm that Japan is more significant in terms of power than her size and population suggest; her history is carefully traced, from dependence upon the mainland to adoption of Western culture.

In the modern era, Japan's initial welcome to Christianity grew out of the liberalism of the Japanese in religious matters and the high caliber of early Christian missionaries. If the early impact of Christianity on Japan left little impression, reasons other than official opposition to its teachings must be found.

Providing the student with a sound understanding of revolutionary East Asia, the book

offers a penetrating account of the awakened nationalist spirit, manifest in a surge of revolution and in the ebbing power of the once potent Western empires. To this end, the authors have ably organized their material about two primary ideas, namely, the relations of the West with the Far East, and the political and the social ferment released in that area by these contacts. Of special value are the sections of the book dealing with American diplomatic failures in China.

In a Foreword, Professor K. S. Latourette observes that until recent years the United States Government and people in general had a more active and continuous share in the internal and foreign affairs of these two lands than in the countries of Western Europe. The volume is recommended as an introduction, readable and scholarly, on the peoples of two key countries of the modern world.

EDWARD J. JURJI

Christian Doubt, by Geddes MacGregor. Longmans, Green and Co., London, 1951. 15s.

This book is like most religious books published today; there is nothing new in it, a great deal of old truth is left out of it and it merely leaves your views on the subject more neatly arranged. To this the author would probably retort in the words of Pascal whom he loves to quote, that when we play ball we all play with the same ball; yet one person places it better than another. And it must be granted that MacGregor places the ball well. His thinking is of a sustained high quality enhanced by the use of pertinent wording and rare finds of expression.

The value of this book to our readers lies essentially in its central message: there is more faith in a Christian assailed by doubts and increasingly aware of them, than in a self-satisfied, matter of fact, dogmatic orthodox who proudly lines up his certainties on the most controversial points of the creed. True knowledge begins with wonder and proceeds through doubt. *Skepsis* originally meant research. It may not be conducive to light, but at least it does away with the clouds and therefore keeps our intellectual sky clear for the coming dawn. While our human condition only allows us to see through a glass darkly, we may find comfort in the knowledge that we are looking aright if we keep alive a sense of mystery at all times. Extremes are pointed out by the author as danger signals. They are marked on the one hand by the Free Presbyterians of the Church of Scotland ("Maybe aye; *but we have the truth*"), and on the other by certain Unitarians who "streamline" their views of God to the point of respectable tidiness.

We are left to wonder why the author omitted the consideration of what one would have expected to be the very core of his development, namely, the consideration of negative theology—the *via negativa*, first formulated by Plato in *The Republic*, developed in his *Parmenides*, then transmitted to medieval philosophy through Plotinus, Augustine and Dionysius; only along the path of cancellation, as we painstakingly remove one by one our infirm notions of God, do we truly come close to that great night of ignorance in which God dwells. Moreover our author, who made so much of the notion of mystery, and rightly so, could have found in this great tradition the unifying theme and sustaining framework of his argument. Because he did not do so, he was led to such debatable views as the one expressed on page 13 to the effect that when both St. Thomas and Luther speak of faith they "often mean simply belief." Surely this is unfair to the basic Lutheran affirmation of that faith which works full justification. Neither does note 2 on page 28 do justice to the Thomistic notion of faith inasmuch as the above mentioned tradition of negative theology culminates in St. Thomas himself (*Summa Theologica*, I, Q. 4; *Contra Gentiles*, I:14, etc.). Besides, like most philosophers speaking of Aquinas, the author is inclined to isolate the first part of the *Summa Theologica* to the neglect of the second, the third and supplement, devoted to the creature's advance towards God and Christology proper. Thus the Thomistic notion of faith will be found fully developed in sixteen sections of the second part (Qq. 1-16) as well as in the whole treatment of the Sacraments in the third part and supplement.

This book of existential inclination should not be construed as inviting a confusion between intellect and will, between sanity and sanctity. While the health of the intellect is extremely important to the orientation and sanctification of the will, no amount of constructive doubt, however well controlled, can hide the fact that we are ultimately damned or saved according to what we ultimately will and love. There is an awful finality about

death precisely because death is the end of wavering. This must be said. Let it be said. We were about to forget this.

EMILE CAILLIET

Psychology, Religion and Healing, by Leslie Weatherhead. Abingdon-Cokesbury Press, Nashville, 1951. Pp. 543. $5.00.

This book is written by one of England's greatest preachers and pastors. He has been a pioneer in the field of pastoral psychology, and has written extensively in the field. His active ministry includes parish work in Madras, India, the Brunswick Church at Leeds, and the City Temple at London. During the first war he served as a chaplain to British troops, a lieutenant in the Indian Army, and as a political officer among Arab tribes. He is the only Methodist minister to be honored with the D.D. degree from Edinburgh University. He is honorary chaplain to Her Majesty's Forces.

The book bears the sub-title: A critical study of all the non-physical methods of healing with an examination of the principles underlying them and the techniques employed to express them, together with some conclusions regarding further investigation and action in this field.

This book contains the substance of Weatherhead's Lyman-Beecher Lectures on Preaching given at Yale in 1949; it also contains the substance of his Ph.D. thesis for the University of London.

The contents are divided into seven sections, an appendix in six parts, a bibliography, and an index of names and subjects. A great many phases of healing are treated within the pages of this extensive study. Starting with Christ's healing miracles, healing in the early Church, and the problem of demon possession, Weatherhead continues on through mesmerism, hypnotism, suggestion, the laying on of hands, Lourdes, Christian Science, healing movements (such as The Guild of Health, the Emmanuel Movement in America, Milton Abbey, and others), psychological and religious methods of healing. Scarcely an aspect of the subject has been omitted from this comprehensive study. And while one may read sections and even chapters by themselves, nevertheless the whole treatment is a unity.

It is very difficult to type Weatherhead as a psychologist, although he is inclined to be eclectic. He leans heavily upon Freud. He is warmly evangelical. He may surprise some people by his willingness to say a good word for spirit phenomena, for Christian Science, and for Lourdes. He has used hypnotism in his ministry. He is not afraid to enter areas which some would regard as forbidden. The sections which deal with guilt, the deprivation of love as causative of illness, the problem of religious experience as a form of neurosis, the place of intercession, confession and healing are especially helpful.

The Christian leader who should be an expert in this field ought to have this book in his library. He may feel that Weatherhead has not taken the American situation into sufficient account (his treatment of Christian Science, for instance), but after reading this book he will never be able to ignore the place of Christian faith in the healing of human personality, nor will he be able to forget the close association between Christian faith and other means of restoring man to total health.

E. G. HOMRIGHAUSEN

Pastoral Care, edited by J. Richard Spann. Abingdon-Cokesbury Press, Nashville, 1951. Pp. 272. $2.50.

The pastoral function of the Church and of the ministry is experiencing a renascence of interest. Perhaps it would be truer to say that this ministry is today taking on a new significance. This is due to the increase in personality disorders in our time as well as to the contributions of the social sciences, psychology, and medicine toward the understanding and treatment of these disorders. The Church is rediscovering its pastoral heritage and resources in this field.

This book is the product of nineteen authors, each of whom contributes a chapter on the various aspects of pastoral care in a local parish. The contents are divided into two parts: One deals with the background and the other with the field of pastoral care. Methodist, Presbyterian, Christian, Disciples of Christ, and Congregational ministers are among the list of writers. A few of the names may be of interest to the reader: Charles Kemp, Harold L. Bowman, Lloyd E. Foster, David MacLennan, and Paul Maves. Others are successful pastors now in active

service who write out of personal experience. Dr. Spann, the editor, is eminently fitted for his task, since he is in charge of the program of the Methodist Church for the training of ministers already in service.

The subjects under discussion in the first part include the history, general principles, ethics, qualifications, preparation, and administration of pastoral care. The second part deals with the pastoral care of children, youth, newlyweds, middle aged and senior Church members, the heavy-laden, the sick, the alcoholic, the mentally ill, Church officials, new members, the non-Churched, persons in institutions, and college students.

For the pastor or the professor who wishes a one-volume treatment of the work of the pastor based upon recent research, this publication may well be recommended. In no recent book will one find the whole field so adequately treated.

While the chapters are not all uniformly good, they do nevertheless point up the problems and single out the groups that confront the modern pastor. And each author maintains the unique nature of the Christian pastor's insight into and treatment of human problems.

The book itself, however, poses a real problem for those who are working in the field of practical theology. The definition of "pastoral theology" assumed in this book covers a lot of territory! Indeed, it invades the fields of Christian education, administration, and liturgics. No doubt, the specializations which now obtain in the practical field need to sense their single functional role in training men for the parish ministry. The number of tasks which the minister is called upon to perform is often frustrating. We believe that this book will succeed in enhancing the pastor's office and work in the Church and restore it to its rightful place in the theological seminary's curriculum.

E. G. Homrighausen

Adventuring into the Church, by Lewis Albert Convis. New York: Harper & Brothers, 1951. Pp. 186. $2.50.

This book by a Congregational minister is the product of a pastor's experience in four parishes over a period of thirty-five years. It sets forth a "program for preparing young people for the Christian life and church membership." During these years, Dr. Convis initiated more than 500 young men and women into the membership of the Church. He sought to make the venture into Church membership an exciting experience in understanding and interpretation. And he believes that it is possible to make such communicant instruction the foundation of a "vital and productive Church."

This book describes the origin, the nature, the mechanics, and the climax of the venture. The Appendices contain samples of questions and answers, the seven steps of preparation for church membership, and some suggestions for services of worship and class hymns.

This pastor's communicant class consisted of students in the first year of high school. They met on Saturday mornings at 9 o'clock for a period of nine months. Each Sunday a special place was reserved for them in the sanctuary, and after the third week the class took notes on the sermon! Dr. Convis set the teaching of the Christian revelation within the context of world history, showing his students how God prepared mankind for His special revelation. At the end of nine months, he had personal conferences with each student; each student is brought to personal commitment to Christ and membership in His Church. He used a unique method of having each student write his or her name on a card, and depositing it ceremoniously in a box which contained the names of all the members of the Church past and present. This box is placed on the altar of the Church. The ceremony itself is festive and in keeping with the high responsibility which church membership involves.

This is the only modern book of its kind which describes an adequate system of communicant class education which comes up out of real experience. To be sure, there are other books which give instruction and curriculum materials for the conduct of communicant classes. This book, however, is a serious attempt on the part of one minister to take the task of communicant class instruction seriously. He has worked at the problem creatively, and has put as much time and energy into doing this work as he did into his pulpit ministry. While no minister may be able or desire to use Dr. Convis' method and material, he certainly can learn from his experience how to tackle

the problem of an appallingly illiterate Protestant Church membership.

E. G. Homrighausen

Protestant Leadership Education Schools, by Floyd S. Hyde. Columbia University, New York, 1950. Pp. 164. $3.00.

This book is a careful evaluation of the lay training program of Protestant Churches. From its beginning in America, Protestantism has relied upon willing lay people to lead its various agencies. The story of leadership education is a long and varied one. In the 1930's this development crystallized into a program. As a result, courses were offered in denominational, in local Church, and in interdenominational schools. Credits were offered to those who completed courses which were conducted according to determined standards. The accrediting and standardizing agency was the International Council of Religious Education, now the Division of Christian Education in the National Council of Churches.

Dr. Hyde, long associated with leadership education, has made this program the object of her doctoral dissertation. Her studies have centered in the interdenominational schools of New York City. While her conclusions may not seem to apply to every situation in the field of leadership education, they will be helpful in evaluating those situations everywhere.

The study was made through questionnaires distributed to students and faculty members, through personal observations of schools, and through school reports. Dr. Hyde comes to many rather interesting and arresting conclusions. One of them in particular is of concern to us who are engaged in lay training: Many of the students who attend leadership classes study about the work to be done but they have no opportunity offered them to develop the necessary skills through an actual teaching situation. In short, leadership education is isolated from actual leadership activity.

She has much to say by way of commendation regarding existing leadership training. In her discussion she touches upon many other factors, such as the physical accommodations of leadership classes, the size of classes, the class groupings, the provision for democracy in administration, the relation of the content of courses to use, etc.

The major difficulty, as she sees it, is to adapt the national plan of leadership education to varying local needs. It must be added that such provisions are being made in many places. New methods are being employed, often without reference to the national plan at all. And in some instances, workshops are becoming quite popular. In certain denominations, where new curriculum materials are being produced, leadership education is geared to the teaching of the new materials.

While the author admits that her conclusions may be more negative than positive, nevertheless the reader will put down this book with gratitude in his heart to Dr. Hyde for pointing up some matters about leadership education which are good and others which are in sore need of improvement.

E. G. Homrighausen

Fulfill Thy Ministry, by Stephen C. Neill. Harper & Brothers, N.Y. 1952. $2.00.

To those who have followed with interest the work of Bishop Neill in the study department of the World Council of Churches, this book is of more than passing significance. Delivered originally as a series of lectures before the conference of the Inter-Seminary Movement at Rock Island, Illinois, in January 1950, the role of the minister is discussed under five facets: The Minister and His God; The Minister and Himself; The Minister and His Message; The Minister and His Preparation; The Minister and The World. There is no attempt to deal either theologically or philosophically with the minister's vocation, but the purpose is to discuss in orderly fashion the personal qualifications requisite to effective leadership and to the proper fulfillment of his mission.

In a time when books on the Christian ministry are legion, Bishop Neill makes a distinctive contribution by virtue of his emphases and his perspective. From his long experience as Bishop of Tinnevelly, India, his perspective has been broadened and his illustrative materials bear a freshness that is at times unique. His emphases, moreover, are always within the context of evangelism and each one is a challenge to the very core of our belief. And what makes his message so

pertinent and relevant is his awareness of what is really going on in the many areas of contemporary thinking. Hence we have a book that supplies a glimmer of light amid the shades of our confusion.

Here is worthwhile reading for ministers, for both the mature and the novice. To the older, it is a sensible corrective that says, "Thou ailest here and here." To the younger, it speaks didactically, "This is the way. Walk ye in it." To quote Bishop Kennedy's tribute is to evaluate this volume fairly: "No minister can read this book without being rewarded."

DONALD MACLEOD

Triumphant Believing, by John Short. Charles Scribner's Sons, New York, 1952. Pp. 177. $2.50.

Every now and then a book of sermons appears which gives the lie to the pessimistic assumption that the age of great preaching is past. John Short is a great preacher and we are happy that he has written the evidence down.

After a distinguished ministry in the Congregational Church in England, and bringing with him the strength of his Scottish ancestry and training, he has come recently to Toronto, where his strong pulpit witness in St. George's United Church is making a tremendous spiritual impact upon one of the nation's largest congregations.

Triumphant Believing consists of twenty first-rate sermons whose common objective is "to demonstrate the relevance of (our) faith for our times." This is a big assignment and John Short has not let us down. He is a philosopher and a theologian, and he neither faces nor resolves man's moral problems without the resources that these two disciplines can give. This is basic preaching in which no popular tricks are employed in order to appeal to human fancy, but there are ample evidences of certain indispensable features that make these sermons so effective and contribute to their impressiveness.

Dr. Short has an engaging style and uses to great effect the short and telling sentence. He quotes sparingly and is careful that the material is pithy and to the point. And not infrequently he arrests us with an epigrammatic line that is a "sermon starter" for anyone who cultivates what Dr. Sclater called "the homiletical eye." Here are some examples: "Easter means fundamentally that we can trust His word" (p. 13). "Great convictions are the foundations of great living and great character" (p. 19). "No man ever yet lost his sense of value and proportion by looking up" (p. 21).

Further, and what is most satisfying, Dr. Short sees man's predicament from the perspective of the present and turns upon it the full and searching light of the Gospel he has received and experienced. Each sermon has within it a sense of the timely which he never treats apart from his own personal testimony. A glance at the table of contents shows the variety and significance of his themes: Faith's Deeper Levels; Wanted—A Philosophy of Life; Towards a Fresh Understanding of Christianity; The Grace of Appreciation. And, moreover, a careful reading of this book will pay the spiritual dividends that these apt topics suggest.

Those who guide the preaching efforts of younger men are frequently asked this question: Should one read books of sermons? By all means read them. If they are worthwhile at all, they will serve as inspiration, challenge, and as silent correctives. Dr. Short's volume admirably supplies all of these. Your reviewer recommends that you read it—twice!

DONALD MACLEOD

If Any Man Minister, by E. D. Jarvis. Hodder & Stoughton, London, 1951. Pp. 95. 7s/6d.

These 1950 Warrack Lectures on Preaching find their place in a long succession of a series made significant by such names as Black, Coffin, Farmer, Gossip, Hutton, Niebuhr, Reid, and others. Out of a rich experience and in a simple and unpretentious fashion, E. D. Jarvis, Minister of Wellington Street Church, Glasgow, tells of lessons he has learned by the way and commends useful principles which have become his guides in the active ministry.

There are five chapters in the form of a set of facets whereby the role of the pastor is shown as Evangelist, Craftsman, Teacher, Minister, and as a Man.

One cannot be assured of the general reception this little volume will receive. There will be those who will decry its simplicity

and its reiteration of many homely directives by which the roadmap of sermonizing is fully marked. But there will be others whose sensitiveness to the nature and demands of the pastor's office will give more positive reactions.

Dr. Jarvis' lectures were written with a twofold consciousness in mind: the depth and variety of the contemporary congregation's needs, and a high conception of the pastor's calling, which he defines as "preaching the way of the Lord." And no preacher can read this book without re-examining his own qualifications for this ministry.

Other features will commend these lectures to the interest and use of many readers. Dr. Jarvis' emphases are usually good, especially in his interpretation of the evangelical nature of the minister's vocation. Here he speaks out of his own rich experience, and his presuppositions and conclusions show that he knows what the Christian ministry is and at the same time what the outside world thinks it is.

For the working ministry, there are many solid suggestions, sometimes pithy, sometimes homespun, but invariably worthwhile. About commentaries, for example, on the Book of Revelation, he says, "Rescue it from the hands of cranks" (p. 54). Concerning our Christian witness he deplores our apathy by a meaningful thrust that "where a Communist is, there is the front line" (p. 60). Defining the prerequisites of the ministry he asserts, "Before you are a minister you must be a man and a Christian" (p. 94).

This little volume will by no means take its place as a great lectureship in the series, but for anyone at the outset of his ministry —and Dr. Jarvis says he writes particularly for these—there is much material and advice here that can be worked usefully into the patterns of his strategies and habits.

DONALD MACLEOD

The Art of Eloquence, by Theodore R. McKeldin and John C. Krantz. Williams & Wilkins, Baltimore, 1952. Pp. 245. $3.00.

To emphasize the importance of the subject this book attempts to explore, Lowell Thomas, in the Foreword, does not engage merely in a play on words when he says, "On your feet before an audience, more than at any other time, you are on your own."

In twenty-four brief and pointed chapters, the co-authors of this volume, a Governor and a scientist, set down and illustrate a number of principles which they have found useful in public speaking. Neither comes to this piece of writing as a novice, which is shown by the fact that the last eight chapters consist of examples of addresses each has given before important gatherings in various parts of the United States. And what is more, both writers share a deep and informed appreciation of the power of the spoken word in the affairs of men and how very much it can be an effective tool for good.

The first sixteen chapters deal with theory and have the conventional headings, "You, Too, Can be a Speaker," "On Being Invited to Speak," "The Tools of Speech," "Planning Your Speech," "You Are on the Radio," and so forth. Each chapter is brief and centers around one or two principles that can be employed as signals or safeguards in practice or rehearsal. References are made to authoritative writers in the field of voice production, semantics, word studies, and effective writing.

Of its kind this book is as good as any one may read. If one were to master all its "do's" and "don't's," there is every assurance the exercises would be exceedingly worthwhile. Yet, from this kind of book, one receives always a "cut flower" impression, especially when the whole business of oratory, eloquence, and the rudiments of speech are approached à la Emily Post. No mention is made here of the history of rhetoric or of such classic names as Isocrates, who pioneered in the "art of persuasion," Aristotle, Ramus, or Fénelon. Further, there is little attention given to the actual production of the voice which is as basic to speech as the multiplication table is to mathematics. Hence this material is considerably of the Dale Carnegie variety which has been the bane of so much of the oratory and declamations of contemporary service clubs and political rallies, and which unhappily has not always been kept out of the Christian pulpit. Never has the time been more opportune for emphasizing the fact that we shall have more to give to posterity if contemporary public speaking be wrested from the category of a suave performance of an affluent personality who is "on the way up."

A number of minor errors occur in this volume. The suggested pronunciation of "amateur" (p. 30) should be "ama-ter," not "ama-toor." In the outlines of speeches (p. 41 and p. 110), the use of *one* subdivision under a main point is indicative of confused thinking. Two verses of Scripture are used out of their Biblical context (p. 148 and p. 158).

DONALD MACLEOD

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